DOCUMENT RESUME

ED 166 832 EA 011 343

AUTHOR	Beck, Clive; And Others
TITLE	The Moral Education Project (Year 5). Final Report 1976-77.
INSTITUTION	Ontario Dept. of Education, Toronto.
PUB DATE	78
NOTE	169p.; For a related document, see ED 151 285
AVAILABLE FROM	Ontario Government Bookstore, 880 Bay Street, Toronto, Ontario, Canada M7A 1L2 ($3.00)
EDRS PRICE	MF-$0.83 HC-$8.69 Plus Postage.
DESCRIPTORS	Adoption (Ideas); Case Studies (Education); Course Descriptions; *Curriculum Development; Educational Research; Elementary School Teachers; Elementary Secondary Education; *Ethical Instruction; Foreign Countries; Instructional Materials; *Personal Values; Records (Forms); Secondary School Teachers; Teaching Methods
IDENTIFIERS	Ontario; *Values Education

ABSTRACT

In 1976-77, the moral education project of Ontario researched curriculum and pedagogy in the fifth year of its program for the purpose of developing a systematic way of introducing values education into grades 2-13. The study helps teachers encourage students to reflect on their own values in the light of fundamental life goals. It is divided into 10 sections with the following information: a summary of the objectives; characteristics of the school, the classroom, the teacher, and the students; the role of learning materials; previous findings and a guide for future preparation of materials; a guide to using materials; specific teaching and learning activities; teaching skills needed; three different approaches to values education; and a description of the relationship between the reflective approach and six other approaches to values education. The study closes with five case studies. (Author/LD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED166832

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Final Report 1976-77

THE MORAL EDUCATION PROJECT (YEAR 5)

Curriculum and Pedagogy for Reflective Values Education

CLIVE BECK, Principal Investigator
DWIGHT BOYD
EDMUND SULLIVAN

JANE BRADLEY
NORMA McCOY
SUSAN PAGLIUSO

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Ontario Ministry of Education

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

This research project was funded under contract
by the Ministry of Education, Ontario

EA 011 343

©The Minister of Education, 1978
Queen's Park
Toronto, Ontario

Printed by The Ontario Institute for Studies in Education

MINISTRY OF EDUCATION, ONTARIO, CATALOGUING IN PUBLICATION

Beck, Clive.
The moral education project (year 5) : curriculum and pedagogy for reflective values education : final report 1976-77/principal investigator, Clive Beck; co-investigators, Dwight Boyd, Edmund Sullivan.

"This research project was funded under contract by the Ministry of Education, Ontario."

1. Moral education - Ontario - Research. I. Boyd, Dwight. II. Sullivan, Edmund. III. Ontario Institute for Studies in Education. IV. Ontario. Ministry of Education. V. Title.

ON01040 370.114072

Additional copies may be ordered from:
The Ontario Institute for Studies in Education
Publications Sales
252 Bloor Street West
Toronto, Ontario
M5S 1V6

or from:

The Ontario Government Bookstore
880 Bay Street
Toronto, Ontario
M7A 1L2

1 2 3 4 5 XX 28 18 08 97 87

Abstract

In previous years, the Moral Education Project conducted research in a number of broad areas including moral development, teacher education, curriculum, and pedagogy. In 1976-77 (Year 5) the Project concentrated on research into curriculum and in particular the teaching methods and learning materials which have become characteristic of the Project.

In Year 5 the Project continued to employ an action-oriented, case study approach to research, and also to combine empirical work in practical settings with discussion and thinking through the theoretical and practical issues in hand. Project members took part in seven intensive classroom studies in Year 5, at grade levels from 2 to 13, some of which are described in the Appendices. However, the conclusions presented in the report derive from theoretical as well as empirical work, and draw also on studies done in previous years as well as in Year 5.

The report begins with a summary statement of the objectives of values education, seen from the point of view of the Project's "reflective approach" described in the Year 3 report. The central objective is to help students reflect on their values in the light of fundamental life goals and, as a result, arrive at a sound set of values outlooks, approaches, attitudes, and behaviour patterns.

Sections 2 and 3 emphasize characteristics of the school, the classroom, the teacher, and the students that are important for an effective values education program. Stress is placed on the need for the teacher and students to work together and to have a joint understanding of the objectives and methodology of the values program.

Section 4 provides a systematic statement on the crucial role of learning materials in implementing a values education program. Section 5 deals extensively with the features of sound, usable learning materials in terms of context, format, and approach. This important section both

summarizes the findings of the Project over the years with respect to learning materials and provides a guide for the preparation of materials in the future.

Section 6 provides a necessary commentary on how to use materials of the kind developed by the Project to date. Section 7 lists in detail the specific teaching and learning activities involved in reflective values education; and section 8 analyses the teaching skills needed in conducting a values education program. In section 9 some observations are made about the "incidental," "integrated," and "separate course" approaches to values education, with the conclusion that all three should be pursued, in a mutually supportive manner.

The report concludes with a section on the relation between the reflective approach and six other major approaches to values education. It is pointed out that while the reflective approach differs from the others in certain ways, particularly in emphasis, it incorporates the main curricular and pedagogical strategies of these approaches.

Contents

Abstract/*iii*

Introduction: The Background and Methodology of the Study/*1*

CURRICULUM AND PEDAGOGY FOR REFLECTIVE VALUES EDUCATION

1. Objectives/*7*
2. Context and Pre-Conditions/*10*
3. Student Understandings/*14*
4. The Role of Learning Materials/*16*
5. The Nature of Learning Materials/*19*
6. Notes on the Experimental Materials Used in Year 5/*27*
7. Teaching and Learning Activities/*29*
8. Teacher Skills/*31*
9. Values Education in the Total School Program/*34*
10. The Relation of the Reflective Approach to Other Approaches/*36*

APPENDICES

1. Case Study, Grade 2. Values Series in a Social Studies/Family Life Program
2. Case Study, Grade 7. Values Series in a Religion/Family Life Program
3. Case Study, Grade 8. Integrated Language Arts and Values Mini-Course
4. Case Study, Grade 10. Values Unit in a Religion Program
5. Case Study, Grade 13, Integrated Literature and Values Course

Introduction: The Background and Methodology of the Study

In previous years, the Moral Education Project conducted research and development on a number of broad fronts including conceptions of morality and values, stages of moral development, general approaches to values education, problems of implementation, pre-service and in-service teacher education, institutional arrangements conducive to values education, and types of learning materials and teaching strategies for values education. Over the years, attention became focussed increasingly on certain curriculum materials and teaching strategies that seemed to be particularly promising; but on the whole, research and development remained at a rather general level.

In 1976-77 (Ministry of Education Funding Year 5) the Project was charged with concentrating on discussion materials and in particular on the teaching methods and materials that have become characteristic of the Moral Education Project. It was planned that by the end of Year 5 a rather definite set of conclusions concerning teaching strategies and learning materials could be presented by the Project. These conclusions were to be applicable to values education both in teacher education contexts and in the schools, in keeping with the practice of the Project over the years of studying teacher education and school education concurrently. The Project has indeed arrived at a set of relatively specific conclusions of the kind envisaged. These are described in the present report under the heading "Curriculum and Pedagogy for Reflective Values Education." Before presenting the conclusions, however, some remarks are in order concerning the methodology used in this year's research and indeed throughout the life of the Project.

In general, the Moral Education Project has rejected a lock-step approach to research and development: first, theory and hypothesis development; second, development of curriculum and teaching strategies; third, pilot-testing; fourth, dissemination. Rather, all elements of inquiry and implementation have been present almost from the beginning. For example, experimental classroom teaching was conducted as early as 1969-70; samples of learning materials have been disseminated for fairly widespread use since 1971-72; and the theoretical base of the research has shifted in major ways over the life-time of the Project. We have assumed that if one has some sound general theories and hypotheses, sufficient to justify one's embarking on a research program, equally one will have some reasonable proposals to make about practice. Further, we have assumed that activity in pilot-testing and dissemination provides important data for theorizing even at the most fundamental level.

As well as rejecting a lock-step approach to research and development, the Project has seen an action-oriented, case study approach to empirical inquiry as being at least as effective - possibly much more effective - than the traditional type of controlled experiment. We have several concerns about the use of the traditional controlled experiment in educational research. In the first place, it is extremely difficult to achieve in educational settings the degree of control of variables that is possible in experiments in, for example, physics and chemistry. Hence, adopting the model of the controlled experiment typically leads to ignoring rather than controlling many variables. Second, traditional tests of significance in educational research tend to lead to a false sense of security since there is very often a confusion of mathematical significance with the actual significance of the results. Third, it is not at all clear that one should be attempting to control variables in educational research in the manner that is commonly advocated. Educational phenomena cannot be broken up into a multiplicity of pure components, understood in that form, and then put together again (like a bridge or a thermostat) with predictable results. The elements in educational phenomena are much too interdependent for that kind of treatment.

The Project has opted, instead, for a methodology that involves intensive observation of a concrete situation in all its complexity with some opportunity for modification of the situation as one proceeds. One intervenes in an ongoing situation in certain specific ways and observes the results. If there are no results of a worth-while kind one modifies the nature of the intervention, again in specific ways. After many years of experience of this kind it gradually becomes clearer what are better and worse kinds of educational intervention.

In addition, we have placed a great deal of emphasis on theoretical inquiry and cogitation in general. The conclusions of our study are by no means derived just from the case studies described in the Appendices, or from these studies plus other empirical studies conducted in previous years. A large proportion of the research time of Project members has been taken up with individual and group theorizing and discussion about the range of issues addressed in this report. While we are convinced of the importance of extensive personal involvement in practical settings, we are also convinced that a process of discussing and thinking through the theoretical and practical issues in hand is also an essential aspect of effective educational research. This approach we have tried to follow in the present inquiry.

CURRICULUM AND PEDAGOGY FOR REFLECTIVE VALUES EDUCATION

1. Objectives

The objectives of the reflective approach in values education, as developed by the Project, have been outlined from time to time in other publications. The present listing of objectives is a summary statement designed to provide greater clarity and a more specific basis for subsequent sections on curricular and pedagogical matters.

1. To help students deal with important *current* life problems, having to do with both their own needs and the needs of others.

The importance of helping students with current (as well as future) problems scarcely merits argument. It is only through dealing successfully with a wide range of specific values problems that students acquire general principles and skills that may be carried forward into later life. It has sometimes been claimed that general principles and skills can be gained through the successful resolution of a selection of crucial dilemmas or through the abstract teaching of the formal nature of morality. In our experience, however, values insight does not transfer or generalize as easily as this would suggest to other contexts and problems. Students must be helped in the generalization and application process in the school values program itself.

2. To help students deal with current problems in a manner (e.g., open, informed, realistic, respectful of each person's concerns) that provides them with a model for solving values problems, simple and complex, *in later life*.

3. To help students acquire, cumulatively, a general values outlook, a general approach to values, and skills for solving values problems: an interconnected set of values principles, an understanding of the nature of values, a capacity to deal with values problems (cognitively, affectively, behaviourally), an awareness of the importance of values inquiry.

This objective is an elaboration of objectives 1 and 2. It is included in order to stress the fact that the capacity to solve life problems requires *both* general values outlooks and approaches *and* skills. A sound values orientation is insufficient by itself; as well, a pure skills approach is not adequate. Solving values problems requires a comprehensive knowledge and theory base as well as problem-solving strategies. This observation, by the way, serves to underline the vastness of the field of values education.

4. To help students develop their set of *fundamental human values* (or life goals), constantly refining their meaning, coming to understand the interconnections between them, and establishing the relative emphasis to be placed on each.

5. To help students understand the fundamental values of *other people* and establish a capacity and willingness to arrive at "compromise" solutions to take account of the needs of other relevant people as well as their own.

The justifications for the "fundamental human values" or "ultimate life goals" approach to values (objectives 4 and 5) have been developed at length elsewhere (see Beck's *Moral Education in the Schools*, OISE, 1971, Chapter 3; Beck's *Educational Philosophy and Theory*, Little, Brown, 1974, Chapters 1 and 10; and *The Reflective Approach in Values Education*, Ontario Ministry of Education, 1976, section 1). It is primarily a philosophical justification and arises out of the ongoing theoretical research aspect of the Project.

6. To help students learn to press *the "why" question* back further and further to fundamental human values, reflecting on specific and intermediate range values in the light of fundamental values.

This objective derives from objectives 4 and 5 as follows: if the area of values is concerned with the achievement of fundamental or ultimate values, for oneself and others, students must learn to press the "why" question in order to determine whether or not a particular value does indeed lead to the achievement of fundamental or ultimate values.

7. To help students develop *emotions, attitudes, and behaviour patterns* that accord with their emerging values.

This objective has its basis in the general assumption, taken here as a given, that the solutions arrived at with respect to values issues and problems should be reflected in the daily lives of students. Progress in the cognitive domain alone is not a satisfactory outcome of values education. We have hesitated to list objective 7 separately since development in emotions, attitudes, and behaviour is often an integral component in arriving at solutions to values problems. Indeed, progress in attitudes and behaviour often *precedes* progress in thought. However, we thought it necessary to mention the affective/behavioural domain separately in order to emphasize its importance. In practice, the teaching programs proposed will attempt to integrate the cognitive, affective, and behavioural aspects of values education.

2. Context and Pre-conditions

In order that the objectives just outlined may be achieved, the following conditions should prevail in the school setting.

1. *The teacher should in general be a "good teacher."* Our study of the teacher competencies required for values education suggests that to a large extent "good values education" is simply "good education". Such principles of values education as the blending of general ideas with concrete examples, strong teacher input combined with substantial student freedom, movement from the known to the unknown, movement from the interesting to the (currently) uninteresting, the linking up of one discipline or school subject with others, and so on, are principles of sound teaching in general. Their importance may be somewhat more obvious in the context of values education, where one is acutely aware of the need to tread carefully and teach effectively. But in fact all public education involves "tampering" with other people's lives and taking up other people's time and resources and so must be approached with the utmost care and skill.

2. *The teacher should in general have a good relationship with the students.* (See, for example, the relationship between teacher and students described in Appendix 3.) There is of course a wide variety of types of good relationship and different teachers can help students in different ways, but the point still stands. Students will be unlikely to participate substantially in values education activities initiated and organized by a teacher for whom they have little affection or respect. Of course, a relationship of affection and/or respect does not guarantee that effective values education will take place.

3. *The students should in general have a good relationship with each other.* In the activity and discussion modes of values education, for

example, it is clear that students make progress in large part as a result of interaction with each other as well as with the teacher. They directly teach each other and also arrive at values solutions through joint activity. Rich, warm relationships between students can enhance this process; and hostile relationships can significantly interfere both with student-student teaching and teacher-student teaching.

4. *The teacher should set an example of sound values.* While students are capable of learning without adult assistance, school-based learning is largely initiated and organized by adults. In this context the effectiveness of a values education program will be considerably reduced if the adults involved do not themselves exemplify the approach to values being taught. This does not mean that the teacher must be a "goody-goody" or that the students must have the same specific values as their teacher. Rather, the teacher should exhibit the broad approach of reflectiveness, consistency between thought and action, and commitment to fundamental human values that is being fostered in the values program.

5. *The organization and atmosphere of the classroom and school must support the values education program.* Speaking positively, it is possible in this way to illustrate and reinforce the approaches and skills being taught in the values program. (See "Nine Weeks Together," Appendix 3.) Indeed, the manner in which the school is run should *be* part of the values program: schooling is a large slice of the life of the student over which the school has some direct control. Speaking negatively, if the organization and atmosphere of the school do not support and are separate from the values education program, students are unlikely to take the values program seriously or learn from it.

6. *The school curriculum should be organized in such a way that a productive values education program is possible.* For example, there must be opportunities for explicit and systematic treatment of values issues so that students and teachers can gain the background knowledge and skills they need to deal with incidental opportunities for values discussion as they arise (see section 9, below). Again, there must be opportunities for the kind of interdisciplinary approach to issues that is so important in values education (see Appendix 5). And again, the length of lessons or study periods must be such that, when necessary, there are opportunities for the extended, uninterrupted treatment of an issue (see Appendices 1, 2, 3, and 5).

7. *The reward structure of the school and the school system should be such that teachers will be given credit and not penalized professionally for engaging in values education in a systematic, explicit manner.* At present in many schools and school systems, fields of study such as values are still regarded as "frills" and the teachers who take them seriously are seen as being less serious teachers. The teacher with narrow but strong interests and skills in history, language, mathematics, or science is still viewed by many people as the paradigm of the "good" teacher and hence as the appropriate candidate for praise and promotion. This is a continuing symptom of our excess of emphasis on specialization and our lack of appreciation of the importance of values inquiry. It can be a major obstacle in the way of implementing sound values programs in the schools.

8. *The relationship between the school and the community should be such that the values education program of the school is accepted and indeed reinforced by the community.* The values education curriculum should be a focus of community (including parental) study and discussion, it should as far as possible be understood by the community, and it should have a broad base of support in the community. It is difficult to make much progress in values education in the school unless similar progress is being made in the community. And of course a considerable degree of community support is needed if a values program in the school is to be feasible at all.

9. *The teacher and student should work and learn together.* Doing so requires that the teacher have knowledge of and respect for the needs and interests of the students. The learning process should be an interactive one, in which the students are willing to learn from and with the teacher and the teacher is willing to learn from and with the students. It does not exclude the possibility that on certain matters either the teacher or a student may be wiser or more knowledgeable than the other.

10. *The teacher and students should have the understanding, skills, and learning materials they need for the effective and satisfying study of values within the constraints of the school setting.* Both parties should have a sense of the broad objectives of the enterprise and the broad approach that is to be taken. Both should have an opportunity to acquire basic skills of values teaching/learning. And both should have resources (on the whole, shared resources) at their disposal such that successful inquiry can proceed and the burden of preparation is not too heavy. Many

attempts to implement values programs in schools fail because the teachers involved simply do not have time to create or draw together the multiplicity of learning resources needed for a comprehensive program of values education.

3. Student Understandings

Teachers, school administrators, parents, and other community members should, obviously, understand the objectives, assumptions, approaches, and strategies of a values education program. Research reports (such as the present one), teacher handbooks, books and articles on values education, parent and teacher workshops, and so on will help increase that understanding. However, the *students* should also have an extensive understanding of what is going on and why.

In the first place, as a matter of general principle, people in our society should as far as possible be knowledgeable and consenting participants in activities designed to modify their ideas, attitudes, and behaviour. Second, educational programs will not in general be successful without the informed cooperation of those being educated. Third, in the case of values education, which has seldom been conducted in an explicit and systematic manner in the public schools, student understandings are particularly important if students are to take this "new subject" seriously. Students as much as educators may be inclined to see values as a "frill," not worthy of sustained attention.

Students should as far as possible enter into the general school and community dialogue on values education and gain their understandings in that way. However, the following are some understandings we have come to see as particularly important for students, especially during the initial stages of introducing a values education program. These should be emphasized constantly with students, both in discussing the program and through the manner in which the program is conducted.

1. *Solving values problems is very important for people.* Much of life is taken up with deciding what we want for ourselves and others and what is a good way to achieve it. Questions of right and wrong conduct and

good and bad behaviour are one kind of values question, and there are many others. It is very important, then, that we be able to solve these problems well.

2. *Values is a major school subject.* It may not always be dealt with in a separate course, either because that is not the best way to deal with it or because that has not been a tradition in our schools (and traditions are often difficult to change). However, in this school (or this class) it will be approached with *thoroughness* and utmost *seriousness*, because of its importance.

3. *Values is a very difficult subject,* at least as difficult as science and mathematics. On the one hand, it is often difficult to know how to go about solving a values problem. On the other hand, even when we know roughly how to solve a values problem, there may be so many facts we have to know and ideas we have to think about that it is still extremely difficult to find a solution.

4. *Usually there is not one right solution,* but rather better or worse solutions. *Also, a good solution for one person may not be a good solution for another person.* In the school (or class), then, we are not trying to get consensus on values questions: we are not looking for *the* right answer for everyone, but for better solutions for different people.

5. *There are three main parts to the study of values:* (a) finding out what we and others want in life - what are our "fundamental human values"; (b) finding out how to achieve these values; and (c) developing our personalities and our way of life so that we do achieve these values.

6. *Teachers do not know all the answers,* but rather will work with students in a joint learning endeavour. In certain problem areas, however, a teacher or a student may have a higher degree of knowledge or wisdom than others in the class.

7. *The teacher will make major input of information and ideas into the class,* either directly or indirectly (through learning materials, class visitors, out of school activities, and so on). This is important to stimulate thought and learning. *However, students should feel free to disagree, modify ideas, propose alternatives, and so on.*

8. *While a great many specific values issues and topics will be studied as part of the values program, the purpose of the program is not only to make progress with these topics but also to arrive at general values principles and general skills for solving values problems in the future.* The main strategy for learning about values will be that of moving back and forth constantly between general principles and particular examples.

4. The Role of Learning Materials

One of the pre-conditions of values education is the availability of learning materials. In our research we have found again and again that, in the initial stages at least, the non-availability of adequate learning materials has rendered sustained values education virtually impossible even for the most willing of teachers, while the availability of such materials has given enormous encouragement and assistance to teachers. We now discuss in a little more detail the reasons for the importance of learning materials in a school values education program. It is understood that the materials in question are broadly of the form to be described in the next section (section 5) and are available to both teacher and students.

1. *Learning materials help curriculum developers and teachers define the nature of their values education program.* While different teachers may use the same materials in differing ways, the exercise of arriving at a detailed formulation of discussion ideas and questions, definitions, examples, problems, and activities can be used as part of a process of clarifying for oneself, as an educator, what one is attempting to do and why. One may not be successful in implementing the program but the likelihood of success is much greater than it would be if one was not clear about what one was attempting to do.

2. *Learning materials produced by curriculum developers or by other teachers can play an important role in teacher education.* Pre-service and in-service teacher education can be much more effective if one has learning materials to provide a focus for training. Further, materials can be "teacher-educative." The opportunities for formal in-service teacher education in school systems are very limited today and are likely to continue to be so. A major focus for in-service teacher education

should be the teaching act itself: means should be sought to enable teachers to learn to teach better as they teach. In the area of values education, where little systematic work has been done in the past, in-service teacher education is particularly necessary. There is a need for learning materials that introduce teachers to broad approaches to values and values education, help them master certain teaching strategies, and encourage them to think through fundamental values issues that are of pressing concern to their students.

3. *Learning materials give a measure of confidence to teachers in what for many is a demanding new area.* This is true in a single lesson where the materials help "kick off" a discussion or activity, or over a two- or three-year period as a teacher acquires a basic competence in the area. The materials may be viewed by the teacher as merely "something to fall back on": with a particular topic or a whole program the teacher may rather quickly develop supplementary or alternative questions, ideals, examples, and resource materials and even abandon the original learning materials entirely. Indeed, this is to be encouraged. However, in our experience, without the original materials to fall back on, most teachers are reluctant even to begin the process of teaching values in a systematic fashion and developing their own approaches and materials. Furthermore, we have found that teachers normally require a very comprehensive series of materials to give them the initial boost. They are disinclined to invest time and energy in a new field of inquiry simply on the basis of a few experimental materials and model study units. They have to feel that, should it prove necessary, they will have good learning materials at their disposal for a whole year or even for two or three years.

4. *Learning materials help provide a common basis of ideas, examples, and information for group values inquiry.* Most public schools are organized into groups, and the decision to work in a fully individualized manner rather than in groups is taken only under special circumstances and for specific purposes. On the whole, we in our Project have assumed that values should be studied in the normal class groups of the school. Given the nature of the subject matter, we feel that the advantages of group work in the area of values normally outweigh the disadvantages. In a group learning situation, then, it is important that learning materials be used to heighten the commonality of interests and experiences the students bring to the learning sessions. Of course, differences in needs and outlooks should also be highlighted and different backgrounds

of knowledge and experience should be utilized. But without a basic core of common understandings and examples the group learning experience may not be sufficiently worth while to justify the time invested in it.

5. *Learning materials help provide a structure for inquiry.* These days it is not always fashionable to talk of the need for structure in education. However, we have found that, in the area of values, structure is seen as necessary by teachers and students alike. There is a sense that, if a considerable amount of time is to be devoted to values in the school curriculum, it must be pursued in much the same way as other subjects. Teachers and students must see evidence of intellectual challenge and steady progress. Because values is a subject about which everyone has opinions, it is easy for students to sense that there is nothing new being said. Accordingly, it is important to develop a relatively structured approach which makes possible both the appearance and the reality of genuine progress.

6. *Learning materials that are shared by the teacher and students provide concrete verbalizations and images which students have in front of them to help maintain their interest and attention.* This presupposes, of course, that the materials are very carefully and economically prepared. An excess of print and graphic material, or inappropriate material, can in fact lower interest and discourage attention.

7. *Learning materials that are shared by the teacher and students help reinforce the principle of teacher and students learning together.* They discourage undue student reliance on the teacher's views and give a sense of working together on common problems. The materials are the property of the class (including the teacher) and may be criticized, modified, supplemented, or set aside as the class members, as individuals or as a group, decide.

8. *Learning materials can serve as a focus for the discussion of values education and, indeed, for participation in values education (both as teacher and as learner) by parents and other members of the community.* In the attempt to establish relationships between school and community conducive to values education, learning materials can be used to help make clear the nature of the values education program and stimulate community-wide reflection on the values issues raised and the educational approaches being employed.

5. The Nature of Learning Materials

In this section we outline the main features of what we, as a result of our theoretical and empirical studies, have come to regard as desirable learning materials. We do not wish to claim, however, that only learning materials of this type are useful in values education. Ideally, there should be several series of soundly developed materials available to teachers so that they are able to choose from amongst alternative series or alternative treatments of the same issue or topic.

The features of learning materials listed below are separated into content features, format features, and approach features, although it is obvious that these distinctions are somewhat arbitary. Almost every feature mentioned has a content dimension, a format dimension, and an approach dimension. The differences between them are largely ones of emphasis.

(a) Content Features

1. *From the earliest grades, materials should draw attention to "key ideas" and "key questions": to general propositions, principles, issues, and concepts.* This is essential if students are to draw general conclusions from their curriculum experiences, have a sense of relevance and direction, have a sense of progress, and maintain consistent interest in the values program. It is often assumed that only concrete materials capture the interest of younger school children. On the contrary, however, the consideration of general material is essential if students are to be able to relate their widely varying specific interests and problems to the issues under consideration.

2. *At the same time, however, materials should provide a multiplicity of specific examples related to the key ideas and questions.* The examples, which will quickly be supplemented (or even replaced) by ones supplied

by the teacher and the students, enable students to understand and draw conclusions about the general ideas and questions and also provide them with an opportunity to deal with their specific values problems. By alternating back and forth between the general and the specific, students can attain the objectives of the values education program: to achieve long-term problem-solving capability and to deal with important current life problems.

3. *The examples presented in the materials should normally be "close to home."* This is true even for senior high school students, whose interests on the whole remain remarkably local. Perhaps at some point in the future this pattern will change as a result of cultural shifts or changes in the school curriculum, but at present it is necessary to concentrate on close to home examples if values education in the schools is to be meaningful and useful to students. (It might be noted in passing that this conclusion would lead to a modification of many of the suggestions made in Beck's *Moral Education in the Schools* with respect to topics for students between the ages of 14 and 18. The topics, in many cases, are too remote from the students' interests and experience.) It is important, however, to distinguish between having local interests and being unsophisticated in one's approach to values issues. The members of our Project have been constantly surprised and pleased by the high level of sophistication exhibited by students dealing with values questions despite the relatively narrow scope of their values concerns. This would suggest that significant general principles could be arrived at by students, discussing local material, and that those principles could *later* be adapted to more remote subject matter as the scope of their interests broadens. One thing is clear: one should not attempt to use values education to make up single-handedly the deficit in breadth of cultural interests resulting from inadequate education in other areas such as history, social studies, and literature. If one does, one will fail both in values education and in broadening the scope of the students' interests.

4. *Materials should have a content that leads to the broadening of concepts.* The ideas, questions, examples, and activities chosen should be such as to entend the students' conceptions of friendship, family, helping other people, hurting other people, work, leisure, health, and so forth. As one moves away from narrow stereotypes of these and the hundreds of other concepts examined in values inquiry, one is in a better position to see the connections between different phenomena and to understand how certain general principles apply to these phenomena.

5. *From the earliest grades, materials should give a major place to values theory.* This is already implicit in the notion of attending to general principles, issues, and concepts. Students should be developing, cumulatively, a set of interconnected ideas about the nature of values. In the earlier grades attention to values theory may not take the form of explicit statements or questions in the materials. However, broad issues about the nature of values should be at least implicit in the materials so that the students are made to confront them and adopt certain broad approaches to them.

6. *Materials should deal with both content issues and process issues.* Once again, the objective of the values education program that the materials serve is both to help with specific, substantive problems and to develop skills that can be used over a life-time. Further, it is impossible to acquire skills except in the context of dealing with specific content. Accordingly, the general ideas and questions and the particular examples and activities should relate, implicitly or explicitly, both to the substance of values problems and to the processes of solving them.

7. *Materials should contain a considerable amount of relevant factual information together with references to further sources of information and ideas about the topics and issues in question.* This increases the potential of the materials being used in promoting sound values insight, demonstrates to students that values is a serious inquiry which takes due account of facts, emphasizes the open-ended nature of values inquiry, and provides teachers and students with a ready means of supplementing the learning materials provided.

8. *Materials should offer a wide range of learning and application activities* related to the topics and issues under consideration. Activities increase the interest of a values education program, particularly for younger students, enable students to gain new perspectives on problems, and provide the opportunity for students to apply their insights and skills in action contexts. It is important to note, however, that the activities must be developed in the light of the constraints of the school setting. It is normally a mistake, for example, to attempt to simulate in full in the classroom a life experience that simply cannot occur in the school (unless the simulation is done in very broad outline, to aid *discussion* of that type of experience). The activities should normally take the form of participation in experiences that can take place in the school or the following of procedures for broadening the scope and

enhancing the quality of classroom reflection and discussion (e.g., making a list, thinking of a time, engaging in small-group discussion).

9. *Materials should encourage an emotional and attitudinal response to the topics and issues under consideration.* Again, this must be kept within the limits imposed by the school situation. But students can and should be encouraged to experience, express, and discuss their feelings with respect to various values matters. In practice, this usually happens rather naturally since there are very few close to home values matters that do not give rise to emotion (see Appendix 1). However, the materials should make specific provision for the affective component in the values education process.

(b) Format Features

10. *Materials should be prepared for each grade level and designated as such.* This is important if the materials are to be usable in the school system: teachers must have assurance that the materials they plan to use have not been used with some or all of their students at an earlier grade level. Lack of such assurance is a serious practical obstacle to the use of isolated values series, packages, and kits that do not have a specific grade designation. Of course, assigning materials to a particular grade level does not mean they would be suitable only for use at that level. Good grade 2 or 3 materials, for example, could be used to advantage anywhere from grade 1 through to grades 9 or 10 (see Appendices 2 and 4). Further, our advocacy of grade designation does not imply general support for sharp grade level distinctions. The rationale is simply the practical, organizational one that teachers should know what materials students have and have not been exposed to at other grade levels.

11. *Certain fundamental issues and problems should be revisited year after year, and others every two, three, or four years (the familiar "spiral curriculum").* This is necessary because most important values questions cannot be dealt with once and for all. *However, in most cases the question should be revisited under a different topic heading or in a somewhat different context* so that students do not have the sense of repetition or "going round in circles". Unfortunately, the notion that topics are finished once and for all is so deeply ingrained in our school traditions that many students have a strong distaste for revisiting the same topic. One should attempt gradually to overcome the prejudice.

12. *Within a particular grade level, materials should be divided into many topics and sub-topics.* This makes the material more manageable for teachers and helps students maintain interest and gain a sense of progress (again the prejudice in favour of covering new topics). Further, it does emphasize the point that there are indeed many different aspects to a general topic or theme.

13. *Given the present state of the art, it would seem advisable to prepare sufficient materials at each grade level both for at least a full year's course in values, and in units which can be separated into smaller groupings or used in relative isolation from each other*, integrated into other school subjects. While we in the Project tend to favour having separate values courses as a major aspect of a total values program, we have also found that excellent work can be done on an "integrated" basis (see Appendices 3 and 5) and would strongly recommend that even where separate courses exist there should also be extensive integrated and "incidental" study of values within the context of other school subjects and activities (see section 9 below). Accordingly, it is important that the format of the learning materials should not limit them to a particular use. Our experience would suggest that it is entirely possible to develop good learning materials that may be used for either a separate course or the integrated study of values or both (see the Values Series in Appendix 1).

14. *The bulk of the material prepared for each grade level should have a format such that it is suitable for general distribution to the class.* The teacher's handbook should be relatively slim by comparison. The learning materials should be addressed to students as well as the teacher and presented as a common working document for the class. The teacher's handbook would include that smaller range of comments that for some reason cannot or should not be addressed to the class as a whole.

15. *The vocabulary employed in materials for a particular grade level should be appropriate to that grade level.* Where it is found essential to use a word that would normally be too difficult for many students at the grade level in question, the word should be introduced as a particularly important one and its meaning explained and illustrated in a number of different ways. It may be advisable, particularly at the earlier grade levels, to include a list of significant words employed in each unit for use in spelling or vocabulary review.

16. *Materials should in part take the form of workbooks* in which students

may record their thoughts on certain matters or their responses to certain activities of the kind "think of a time," "make a list," "what will you do when," and so on. As well as assisting the day-to-day organization of the values program, the workbook format provides students with a tangible record of progress, makes them more aware of the cumulative nature of the inquiry, and stresses the fact that inquiry into values has substance (just like other subjects) and demands work (see Appendix 1).

17. *Materials should be written economically, without excess verbiage, and should be spread out to provide space for notes and to indicate visually the relative importance of various issues, examples, and activities. As far as possible the layout should reflect the sense and the movement of the materials.* For example, if one wants to suggest the interconnections of components in a concept, one should present the components scattered over the page rather than serially in a list.

18. *Materials should be visually stimulating and attractive.* In addition to layout, graphic material can be employed both to set the general tone for a study unit and as discussion starters for particular topics and sub-topics.

19. *Materials should make use of different media.* To some extent variations in media can be incorporated into the workbooks themselves. In addition, however, reference can be made in the workbooks to materials available in other media, whether they are supplied as part of the class materials or not. The material in the workbooks can then be tied in with non-print materials to a greater or lesser extent, depending on the availability of those materials. Once again it is essential to be practical in this regard: it is pointless to tie class materials to non-print materials which few teachers will in fact be able to obtain (although one might mention the non-print materials in a list of *possible* supplementary resources).

(c) Approach Features

20. *Materials should embody the reflective approach to values education,* that is, (a) the constant refining of fundamental human values, (b) the reflection on specific and intermediate range values in the light of fundamental values, and (c) the constant pressing of the "why" question back to fundamental values. The materials should be developed in such a way that the teacher and students receive every encouragement and assistance in applying the reflective approach to particular problems and to values in general. Although not every unit or sub-unit need embody

the reflective approach, it should permeate the materials as a whole.

21. *Materials should be characterized by a strong input of information and ideas on the one hand, and a non-dogmatic, non-indoctrinative approach to the resolution of issues on the other.* Students should, with the aid of the materials, be *exposed* to many ideas and arguments but should not have conclusions *imposed* upon them. We have argued elsewhere at length (see, for example, Beck's *Moral Education in the Schools*, pp. 17-19, and his *Educational Philosophy and Theory*, pp. 190-193) that this somewhat paradoxical approach to the problem of input and indoctrination is entirely feasible. Indeed, we have argued that major input of information and ideas on values matters is an essential step in the process of overcoming the indoctrination that students are subjected to on a daily basis. The materials, then, should be such that they provide constant encouragement and assistance to students in arriving at their own conclusions, utilizing all the resources available to them.

22. *Materials should be characterized by a balance between suspension of judgment and commitment, between openness and closure.* Values inquiry in the present century has been constantly pulled by two opposing and extreme approaches: that of unreflective, dogmatic commitment to one's values, on the one hand, and that of general values scepticism, on the other. Our view is that a great many values, including many traditional moral values, can be held with a reasonable degree of confidence; but that all values should, over a period of time, be opened up to systematic reflection. Without commitment, life would cease; but without constant, systematic reflection, life has many highly undesirable characteristics. This concern for a balance between openness and commitment should be reflected in the manner in which materials are presented. At many points certain values will for practical purposes be taken as given: those of school, friendship, work, for example. But at other points students will be challenged to weigh the arguments for and against these values and certainly to consider qualifying their commitment to these values in significant respects.

23. *Materials should encourage an approach to values that recognizes how complex values issues are - that there is rarely a "right" solution to a values problem but rather many better or worse solutions, that values alternatives are seldom black and white, all or nothing.* Therefore, the ideas, examples, information, and activities presented in the materials should constantly bring out the complexity of the values issues

and problems under consideration. Further, one should avoid approaches and techniques that encourage a simplistic outlook.

24. *Materials should balance idealism and sentimentality with realism.* There has been a tendency in modern Western society to take values ideals to an extreme (in thought, not in action) and, in particular, to encourage children and youth to adopt a strongly idealistic and sentimental approach to values. This has not been to the advantage of our culture or of our young people. The net result of the attempt to keep them innocent has been to deprive them of the opportunity to deal with values problems realistically and satisfactorily and to initiate them into our own system of hypocrisy. Through the presentation of appropriate information, ideas, and examples, values materials can be used to put values issues in a more realistic light, make students more aware of the trade-offs that are necessary in values situations, and hence place their valuing on a solid footing that will enable them to make the most of what will always be a limited human condition.

6. Notes on the Experimental Materials used in Year 5

In Year 5, materials developed specifically for the reflective approach were available for grade 2 on the following topics: Friends; Helping Others; Hurting Others; Family; Children in the Family; and Myself and Other People. (For samples of these materials, called the Values Series, see Appendix 1 of this report.)

In addition improvisation took place at the grade 7, 10, and 13 levels using various fragments of materials (see Appendices 2, 4, and 5). In these cases, however, the teachers involved were Project members experienced in the reflective approach and were able to go well beyond the materials in conducting classes. The following notes refer only to the six grade 2 units, the Values Series.

1. The Values Series units are incomplete in terms of the criteria for sound learning materials just outlined in section 5. The graphic material is not extensive enough. The layout requires more refinement. The quality of the printing is typical of experimental, duplicated materials. Further information and activity sections need to be added to each unit, along with a resource and reference section and a vocabulary list. Production of materials was not part of the research contract and resources were simply not available to develop a complete, polished version of the series.

2. Nevertheless, a careful examination of the Values Series reveals that most of the other fundamental requirements of values learning materials just outlined have been fulfilled. The materials were prepared with great care and economy to be maximally usable in implementing the reflective approach.

3. In using the Values Series, the following points should be kept in mind by the teacher:

(a) The teacher may pick and choose from among the sections in a unit and from among the elements within a section. Teachers and classes vary in their interests and needs and in what they can handle.

(b) The order of the units and of the sections within a unit may be changed as the teacher sees fit. There is seldom a particularly strong logical order in the materials, and the teacher may be aware of psychological and other factors peculiar to the class that are overriding with respect to order of progression through the materials.

(c) Instructions of the kind "make a list" are meant to leave open the question whether the writing is done by the students in their workbooks or by the teacher on a board or whether any writing is done at all. Considerations such as the writing ability of the students and the time available on a particular occasion should be weighed in deciding how to proceed with activities of this kind.

(d) When key ideas, key questions, and so forth generate little or no discussion the teacher should pass quickly to related examples and activities. The general formulation will have served a purpose in drawing attention to the fact that there *is* a general issue involved; and the teacher can, if appropriate, return to it at a later point in the discussion.

(e) After the teacher and class have become familiar with the various *kinds* of activity proposed in the materials, these kinds of activity can be used at other points than those specified. For example, students may "make a list" or "think of a time" or "say what you would do" when only a question appears in the materials.

(f) Instructions such as "think of a time" and "think of an example" generally mean that each student should contribute to a general pooling of examples, resulting perhaps in a list on the board. The teacher may, however, wish to have the class concentrate on one example or each student concentrate in private on his or her own example. Instructions such as "think of times" or "think of examples" suggest more strongly the rapid generation by the class of many examples.

(g) In general, the point of the Values Series is to provide a concrete illustration of an *approach* to values education. Once this approach is grasped teachers should feel free to supplement, modify, and even abandon the activities provided and proceed in accordance with their general experience of what is interesting, stimulating, and helpful to students at the grade level in question.

7. Teaching and Learning Activities

While in our view the availability of good learning materials is of crucial practical importance for values education now and in the foreseeable future, materials are only a means of setting in motion teaching and learning activities that transcend any particular collection of learning materials. In this section, we develop a list of major activities that are appropriate for inclusion in a reflective approach to values education. (Not all of them, obviously, will be found in a single values education lesson.) We hope this list will help teachers avoid losing sight of the wood among the multitude of trees in a values education program. If, however, one senses that the wood is too abstract, one should return at least temporarily to the trees.

There is a large set of activities in which a teacher must constantly be engaged in order to ensure, as far as possible, that the conditions described in section 2 obtain in the classroom and the school. The word "activity" is often used, and has been used in earlier sections of this report, to refer to things done in the classroom over and above the simple discussion of issues and examples. However, discussion is also a kind of activity and in this section for convenience we consider a broad range of teaching and learning activities including discussion.

A reflective values education program normally includes the following teaching and learning activities:

(a) Context and Introduction

1. Explain and discuss the objectives and understandings of the values program and the role of the learning materials being used.
2. Review and reexamine aspects of fundamental human values (or ultimate life goals).
3. Introduce the topic in hand in a clear, stimulating manner.

4. Summarize relevant earlier discussions and conclusions.

(b) General Principles

5. Find and discuss a principle (issue, idea) crucial to the topic in hand (e.g., happiness is good; it is important to have rules; people should be treated equally; the pollution level should be reduced).

6. Discuss the meaning of the principle.

7. Find and discuss examples of the application of the principle.

8. Press reasons for embracing the principle back to fundamental human values. Reject reasons (and principles) that do not survive the "why" question test.

9. Find and discuss conditions or circumstances under which the principle does not hold. (This helps refine the meaning of principle 5.)

(c) Topics, Problems, Cases

10. Find and discuss principles, issues, problems, examples analogous to the ones in hand.

11. Think what *you* would and/or should do, feel, say with respect to the topic or sub-topic in hand. Why? (Press the reasons back to fundamental human values.) Discuss.

12. Think what specific person P would and/or should do, feel, say. Why? Discuss.

13. Act out what *you* would do, feel, say. Discuss.

14. Act out what P would do, feel, say. Discuss.

15. *Try* out what you should do, feel, say (where possible). Discuss.

16. Relate the topic and principle(s) to current happenings.

17. Relate the topic and principle(s) to historical events and situations.

18. Relate the topic and principle(s) to stories, literature, films.

19. Relate the topic and principle(s) to popular sayings, songs.

20. Throughout, find and discuss *information* relevant to the topics, sub-topics, and principles.

21. Etc., etc.

It should be noted that at most stages in a values class several of these activities will be going on at [illegible]e same time.

8. Teacher Skills

The following are skills important for reflective values education that should be pursued in pre-service and in-service teacher education programs and individual teacher self-development. It should be stressed that in values education as in other fields of education good teachers vary widely in what they are best at: not all teachers need have the same skills in the same degree. Students are assisted in different ways by different teachers. Nevertheless, a teacher should attempt to attain the capacity to:

1. Grasp the nature of values issues, both generally and specifically.
2. Determine what is ultimately valuable in life, for oneself and others.
3. Assess specific and medium range values in the light of ultimate life values, for oneself and others.
4. Help students learn what is the nature of values issues, both generally and specifically.
5. Help students learn how to solve values problems, both general and specific, both in theory and in practice.
6. Develop a relationship of mutual trust, understanding, concern, and respect between oneself and one's students.
7. Help students develop a good relationship with each other, of a kind conducive to values development.
8. Exhibit in one's own personal and professional life a sound approach to values issues, both general and specific.
9. Help establish in the classroom and the school an organization and atmosphere supportive of a reflective values education program.
10. Help students relate the values education program to other subjects and activities of the school.
11. Work with parents and other community members in promoting reflective education in both the school and the community.

12. Work and learn together with students in an interactive, non-indoctrinative values education program.

13. Specifically, arrange for substantial input of information and ideas into the class from teacher, student, and other sources, while ensuring that students have genuine freedom to disagree, modify ideas, and propose alternatives.

14. Communicate to students appropriate understandings about the values education program.

15. Discriminate between better and worse learning materials and establish an appropriate balance in the class between dependence and independence with respect to the learning materials being used.

16. Relate the topic in hand to underlying general ideas and issues.

17. Explain and arouse interest in general values ideas and issues.

18. Select from among the specific examples provided in learning materials and generate additional examples that will interest the students, clarify general principles, and broaden concepts.

19. Alternate constantly between general principles and specific examples.

20. Press the "why" question back further and further to the most appropriate stopping place for a given lesson or student.

21. Judge when to bring in various learning activities to make the learning process more enjoyable and productive.

22. Implement various teaching and learning activities.

23. Stimulate an appropriate level and type of emotional involvement on the part of students.

24. Judge the level of sincerity of a discussion and use techniques that help students be appropriately honest and realistic about their values and behaviour.

25. Make relevant information available at an appropriate point in the inquiry and in such a manner that students see its relevance.

26. Maintain an appropriate balance between openness and commitment in one's own values and in classroom discussion and activities.

27. Inject examples and analogies into the discussion that show the complexity of the issues.

28. Inject examples and analogies into the discussion that help students maintain an appropriate balance between idealism and realism.

29. Introduce values topics in an interesting and stimulating manner.

30. Summarize relevant outcomes of earlier values classes.

31. Recognize natural breaks in the treatment of a topic and bring a

lesson to a satisfactory conclusion, with whatever review, summary, or projection toward future lessons may be appropriate.

32. Judge how long to spend on a particular topic or a particular lesson, depending on the nature and importance of the topic, the nature of the students, the mood of the students on a particular day, other material to be covered in the school day, and so on.

Obviously this list is not exhaustive. Because of its considerable length, however, it may be intimidating. The main value of the list is as a checklist for use in either assessing or making incremental changes to a teacher education program. It is unlikely that one could systematically pursue all of these teacher skills in a single teacher education program. One would normally be better advised to concentrate on a selection of these skills and take realistic steps to achieve them.

9. Values Education in the Total School Program

In previous publications and reports we have commented on the place of the values education program in the total school curriculum (see, for example, *Moral Education in the Schools*, pp. 1-9, and *The Reflective Approach in Values Education*, pp. 11-14). Our position on this matter has shifted somewhat as we have observed more closely the process of introducing an explicit, systematic program of values education into a school.

It has become clear that one must distinguish between three approaches to values education in the schools: the incidental approach, the integrated approach, and the separate course approach. Further, one must insist that *the three approaches are entirely compatible with one another and should be undertaken concurrently*. Indeed, the work done under each approach complements and assists the work done under the others.

The incidental approach is one that has been employed since formal education began. Teachers take the opportunity to comment, usually rather briefly, on values issues as they arise incidentally (accidentally) in the course of teaching other subjects or running the school. The integrated approach is more explicit, systematic, and planned but does not involve establishing separate courses in values. Individual units or series of units on values topics are built into existing school courses within the limitations imposed by the content and methodology of those courses. Separate courses in values may be taught on a full year or single term basis. They may be related to other school courses in the way that, say, geography is related to history and history to literature when these courses are taught well; and equally they have as much autonomy as other courses.

The integrated approach, while it may be more ideal in some sense than the separate course approach, is rather impractical at the present time. Without separate courses in values, values education is usually not taken seriously enough as a field of inquiry by either teachers or students, and the reward structure is difficult to establish. Further, without separate courses both teachers and students have great difficulty acquiring the interest, theory, skills, and confidence required to deal with values adequately on an integrated basis. Our research in 1976-77 has certainly shown that the integrated approach is a feasible and highly effective approach to values education if the conditions are suitable (see especially Appendices 3 and 5), but a series of case studies since 1972-73 has demonstrated that suitable conditions for it are very difficult to attain.

The incidental approach is extremely important within the total structure of values education: much of the detailed out-working of ideas and solutions takes place through it. It is also an inevitable element in any public school situation: teachers always make known their views, either implicitly or explicitly, on values issues as they arise. However, values is far too important, extensive, and difficult a field to be left to the incidental approach alone. If the integrated approach cannot take significant hold in a school without separate courses in values, the incidental approach certainly cannot do so. Incidental values "teaching" does not happen often enough, and when it does happen it too frequently takes the form of superficial moralizing: teachers lack the background and confidence to explore in depth the arguments and evidence for and against the views they are expressing.

Separate courses in values would not decrease the amount of integrated and incidental work in values that goes on in the school: in fact they would substantially increase it. Most school courses would be greatly improved if the values components inherent in them were adequately explored, without any loss to the disciplines involved. And the opportunities for incidental discussion of values in the school could be exploited much more than they are. The main obstacle in both cases appears to be the inability of teachers and students to take advantage of the opportunities that exist. Separate courses in values, if supported by adequate learning materials, effective teacher education programs, and strong community and school system backing, could provide the momentum needed for increased and complementary work in values education using all three approaches.

10. The Relation of the Reflective Approach to other Approaches

We in the Moral Education Project have attempted to arrive at a sound *comprehensive* approach to values education. We feel that some values education projects or movements have made the mistake of advocating a single strategy in values education as *the* strategy, and we frankly have attempted to avoid making the same error. We have called our approach "the reflective approach" in order to give some impression of its emphases and also to provide a name for it of our own choosing. But any name is somewhat unfortunate since it tends to suggest a narrow set of objectives and strategies, which is something we have tried to avoid.

In this section, then, we wish to describe the manner in which the reflective approach incorporates the strategies employed by the other major contemporary approaches to values education. In this way we hope to show that people who differ with us in matters of emphasis might still use our materials, because most of the major strategies are there at least in some degree.

1. *The Reasoning Skills Approach.* One of the earlier attempts to avoid the "problem" of indoctrination in values education involved teaching reasoning skills rather than "content" in values matters. This approach was popular at Harvard University in the sixties in the area of social studies education and issued in Newmann and Oliver's book *Clarifying Public Controversy* (Little, Brown, 1970). As far as values content is concerned, the teacher is encouraged to maintain the stance of the neutral, objective, disinterested bystander or possibly the Socratic devil's advocate. The main positive teaching is of (a) an analytical scheme for clarifying the issues in controversial social problems and (b) reasoning skills for satisfactorily resolving the issues.

We do not feel that it is necessary to resort to a skills approach in order to avoid indoctrination: on the contrary, we believe that content must be dealt with in the classroom in order to overcome the tendency toward indoctrination. However, obviously we are strongly in favour of teaching reasoning skills in order to assist students in dealing with values issues and problems, and we do incorporate their teaching as one element in the reflective approach.

2. *The Case Study Approach*. The case study method of handling values issues involves the detailed study of a particular case, either historical or fictitious, which is particularly fruitful in terms of the general values issues it raises and the particular values problems it poses. It is often used in conjunction with the skills approach, the chief object being to teach certain skills of reasoning rather than to resolve the issues and problems raised in the classroom.

The case study method is clearly an important one in the repertoire of the reflective values educator. It can be used to create interest in and launch discussion of a set of key values principles. It can be used part way through the treatment of a values topic in order to test certain hypotheses that are developing or simply to vary the format of the discussion. However, that the case is being studied in the context of a broader topic-and-principle-oriented inquiry imposes certain constraints on the manner in which the case is studied.

3. *The Dilemma Discussion Approach*. The discussion of dilemmas is a strategy of values education that in recent years has been associated most closely with the name of Lawrence Kohlberg, but it is also a key strategy for the Values Clarification movement and has been a traditional technique for the testing of moral ideas and principles down through the ages.

From our point of view there are reasons for restricting rather severely the use of the dilemma method. Excessive preoccupation with dilemmas tends to reinforce the popular misconception that most values problems are of the dilemma type. In fact, values issues are seldom black and white in form. Dilemmas should be used at certain points in reflective values education: to open up a new line of thought, to test a principle, or to raise questions about a particular viewpoint that has been too easily taken for granted. Paradoxically, if one recognizes that there may not *be* a clear-cut answer to a moral dilemma (indeed, that is usually precisely why it is a dilemma), a dilemma can be used to illustrate that a particular values issues is *not* of a black and white, all or nothing variety and that it is far more complex than had been assumed.

4. *The Values Clarification Approach.* The Values Clarification approach has been associated with the name of Louis Raths and more recently with that of Sidney Simon. The main philosophical objection to Values Clarification is that it does not recognize that values can be objectively good or bad, sound or unsound. The object of values education is seen to be that of helping students clarify the nature and consequences of their values and become thoroughly committed to them, without judging their soundness for the people concerned. Clearly, this is contrary to the fundamental thrust of the reflective approach, which is to reflect, critically and objectively, on one's specific and intermediate range values in the light of fundamental human values (which themselves stand in need of a certain kind of critical reflection).

It would be foolish, however, in rejecting the moral relativism and subjectivism of Values Clarification to reject also the many valuable strategies and techniques for clarifying values that have been developed within this approach. Clearly it is a crucial aspect of reflective values education to become more aware of the values one has, precisely in order that one may critically evaluate them. While some of the techniques and activities advocated by Values Clarification move into very sensitive areas of a person's experience and so must be handled with great care, if at all, especially in a classroom setting, the body of Values Clarification strategies as a whole is a valuable source of techniques for making the study of values more interesting and productive.

5. *The Dramatic Simulation Approach.* Some values education theorists and practitioners have placed considerable emphasis on the use of simulation or drama in dealing with values issues and problems. One involves the students in dramatic simulation of real life values situations.

As noted earlier, we do see a modest place for at least partial simulation of real life situations in the classroom, particularly as an aid to discussion. Participation in drama can also help overcome certain specific personal problems, such as lack of self-confidence in public situations or dysfunctional kinds of self-consciousness. What we question is the emphasis placed on this activity in a total values education program.

6. *The School Organization and Atmosphere Approach.* There is a popular saying that "morality is caught, not taught," and with this notion in mind some educators have maintained that the only way to influence the

values of children in school is through the organization and atmosphere of the school, including the personal example set by the teachers. Others have suggested that the organization and atmosphere of the school is a *major* factor in moral development (see for example the work of Lawrence Kohlberg on the "just school" and the work of Thomas Lickona on classroom relationships and atmosphere).

Once again, the question of the relationship between the reflective approach and approaches of this kind is one of emphasis. We would strongly reject the extreme position, but we do see an appropriate school organization and atmosphere as a pre-condition of effective values education.

APPENDICES

APPENDIX 1

Case Study, Grade 2. Values Series in a Social Studies/Family Life Program

THE VALUES SERIES AT THE GRADE 2 LEVEL

Report by Jane Bradley

I. *INTRODUCTION*

Several members of the Project spent time developing study units for grade 2. The general topic was People In Our Lives; it was felt that exploring different kinds of concrete relationships and the questions they raised for students of this age would be a useful entry point into values discussions. Four units were used in this particular research project: Friends; Family; Children in the Family; and Hurting Others (see samples of these at the end of this Appendix).

The grade 2 class was in a Toronto elementary and junior school. The class was ethnically mixed and all students had a sound grasp of the English language. The students had been reading about friendship and family life and so the teacher chose the study units to fit into her own program. The researcher spent two class periods observing the class before the students were introduced to the materials. She was introduced as co-author of some curriculum materials that were designed for students their age; she said that she might be leading some of the discussions but that for the most part she was interested to observe what happened and how successful or unsuccessful the materials were in stimulating interesting and sound discussions.

This project lasted from January through June. We spent about an hour per week working with the study materials. As well, the teacher and researcher periodically spent time planning and evaluating the discussions. It should be noted that the thorough, enthusiastic cooperation of the teacher was a major factor in making this short-term research project a substantial basis for evaluation of the methodology and materials generated by the OISE Moral Education Project.

II. *AIMS AND OBJECTIVES*

General Aims of this Research Project

1. A central concern of the researchers was to evaluate the extent to which the methodology and materials we have developed are successful in stimulating sound reflection and productive discussion of values questions that second grade students encounter in their everyday lives, e.g., establishing and obeying rules, conflicting loyalties, promise-keeping. At the level of content, the study materials were designed to structure and direct discussion around a few key ideas and questions that would introduce general values issues and situate them within the concrete experiences of the students' daily life. It was hoped, in terms of long-range objectives, that the combination of reflection on key values principles and the children's bringing these to bear on their immediate experience would provide the basis for expanded perspectives on a wider range of values issues.

2. At the level of process the general purpose of the materials was to provide a forum for generating and interacting with values issues in a number of ways. To this end, some suggested activities for doing artwork, role-playing, etc., were included as complements to the major foci, which were on individual reflection and group discussion. We tried to determine (a) the extent to which these supplementary activities were important in raising and clarifying values issues and (b) the extent to which an emphasis in the study materials on key questions and ideas can sustain the interest of students and generate productive encounters with the values issues addressed.

3. Another aim of the project was to model a methodology for inquiring into values issues which would be useful and interesting for the students. While conducting the discussions we attempted to *introduce* relevant considerations and to *generate* relevant examples rather than to *recommend* values positions. We tried to model an open, objective, and down-to-earth manner of dealing with values questions, that would provide both a general outlook on the nature and importance of values issues and a model for more complex problem-solving in later life.

Specific Objectives of this Research Project

1. To help students recognize that each of us belongs to different kinds of communities (family, school, friends, etc.) and that it is important to sort out what to expect of these different groups of people, what one can and should contribute to them, and how to establish and follow the various rules and expectations that they have generated.

2. To help students learn to recognize and to consider critically the relevant factors for making these decisions in their lives. Such factors would include consideration of (a) the rules and standards which they are expected to follow in given situations; (b) one's own needs, abilities, and goals in life; (c) the needs, abilities, and goals of significant others in given situations; (d) the facts, rules, precedents, ideas, goals that might further clarify the issue and affect decisions to act in some way; and (e) the short-term and long-term effects of decisions to act.

3. To help students understand that, while rules are important for building and maintaining sound relationships/communities, no rule is without some exceptions and one must thus be thoughtful in dealing with rules and expectations. In other words, given a sound set of considerations, sometimes it is necessary to change a rule, to disobey a rule, or to apply a new rule to the situation.

4. Finally, we hoped that the students as a group/community would practice and then assess the importance of reflective dialogue and mutual respect in coming to grips with values issues.

III. *DESCRIPTION OF THE PROJECT*

Stage One

During the first two sessions the researcher was observing (and being observed by) the students without conducting any values discussions. The students were finishing up some drawings, songs, and readings on friendship. During the third session the teacher introduced the first study unit on Friends. She established the pattern of printing the key idea or question on the blackboard; the students were given notebooks specifically for this unit on Friends and they would copy down the sentence(s) and were always asked to read it aloud as a group and to be sure that they understood and could write every word properly. They sat in a circle on the floor and talked animatedly about times when a friend helped them or made them happy. It was a good beginning and although some students did not speak up there seemed to be a general interest in the topic. It was also clear that they liked having somthing to write down in their notebooks. The teacher made a list on the blackboard of what points the students were making about ways in which friends can help each other. The students also copied these into their notebooks. Some ways they mentioned were 1. they help you when you are hurt, 2. they play with you, 3. they show you how to do things, 4. they stick up for you in a fight, 5. they do things for you. Finally, the students drew a picture in their notebooks of a friend helping them or making them happy. This too became a helpful pattern: at the end of the discussion for each day, students would settle in to a quiet time of drawing a picture related to the topic. This also gave a chance for the researcher and the teacher to talk individually to students who had further questions or who might have had some difficulty with the day's work.

A very interesting discussion ensued when we talked about the different kinds of friends one can have. The expanded notion of friendship included the idea noted by one child that some people have only friends who are not their age. That provoked an immediate example from a girl who had hardly said a word. She knew of an old man in the park who seemed to spend his whole time walking his dog; she was convinced that it was his only friend. We then went on to discussing whether pets can be friends. The other example was given by another girl who said that her aunt didn't get along with anyone in the family except her two nephews and that she didn't have any friends her own age. The discussion evoked numerous examples of friendships - at this stage the students seemed to be more interested in these exotic kinds of friendships than they were in discussing specific peer relationships. We ended with talking about "signs of friendship" and how you can know that someone is your friend. This also provoked some discussion on whether someone who tells on you, doesn't invite you to a birthday party, or ignores you for a while can be your friend. We ended the unit with the teacher asking whether someone whom you had never met and who helps you in some way is a friend. Most people thought yes, but there were still some lingering feelings that you had to know someone for a while for the person to be your friend.

Stage Two

After spending six sessions with the unit on Friends we moved on to the topic of Family (on which we spent seven sessions). The students were given new notebooks and were told that these would be used for the next two units on Family and Children in the Family.

The teacher began by writing a definition of family on the blackboard. It read: "A family is a group of people who are related to each other." She asked, "How do people become related?" The role of parents and then God was discussed briefly - it was speculated that each of us is related to everyone else and that we are part of a human family, but that for our purposes we would be referring to "close relatives," such as mother, father, brother, sister, grandmother, grandfather, aunt, uncle, and cousin. The students learned to write and spell these words.

Students wrote down to read aloud the opening key idea. "Members of a family can help each other a lot, but not in everything." They noted that their families can help them with homework, drawing pictures, helping to build a shelf, making supper, and giving them love. Some ideas they had for how they helped their family: washing dishes, making their beds, looking after their mother when she is sick, protecting a younger brother, and doing chores. They seemed especially to enjoy documenting the ways in which they were able to help their families.

The next part of the unit introduced more problematic and thought-provoking questions - of times when they have to consider themselves independently from family help. They talked about things they would like to do at home but can't, e.g., doing more cooking, deciding on what to do on vacations. They also confronted the sobering fact that in almost every family there are ways in which they would like to help a child and cannot. We talked about money, health problems, and making someone smarter or prettier as examples. Finally, they talked about times when they had problems and had to work them out by themselves or with the help of people other than their families. In the opinion of the researcher this was one of the most productive set of discussions we had. After quite an animated documentation of ways in which they are able to be helped and to help each other within the family, they lingered with real concern over the dynamics created when one wants to help or be helped and cannot, for whatever reason.

We spent five sessions working through the rest of the unit, with students displaying special interest in the areas just noted and also in the section dealing with sharing feelings within a family. It was interesting to watch the way they struggled to come up with all the different ways in which you can share your feelings with your family. Their list included: writing them a letter, drawing a picture, telling them, letting it show (on your face, by doing something), and getting someone else to tell them for you. No one had ever written their parents a letter, but students were very free in sharing examples of times when they had tried the other ways. We talked about the best ways. They thought it was best to tell your parents what you are thinking and feeling but this was usually the hardest, especially if you were mad, sad, or being punished. One boy came back a few sessions later and reported that he had tried to tell his parents that he was feeling jealous of his brother and that at first he was very shy and then he thought his parents understood. He didn't go into any detail and it didn't seem right to probe him, but the point was made, and the other students seemed to understand what he was getting at and to appreciate his effort to share it with them.

Stage Three

We next worked on Children in the Family for four sessions. By this time students were able to move more quickly through the key questions and ideas presented. They were very interested to talk more about the kinds of dynamics they have with their brothers and sisters. (The two only-children in the class were asked to think of good friends or cousins who sometimes come over to their home.) It appeared that an opportunity to talk about feelings among the children in a family were much appreciated. Furthermore, there were some good suggestions for dealing with these feelings which were put forth in the form of personal anecdotes. The teacher and researcher had to do very little prodding or steering of the discussion and it was exciting to watch the resourcefulness of the group at work. Some of the feelings they noted were that the other children in their family made them feel angry, happy, sad, jealous, glad, scared, excited, terrified, stupid, selfish, and proud. It became, by the way, a good vocabulary lesson.

The students had more trouble thinking about times when two children in the same family need to be treated differently. They readily came up with examples of treating a sick child with extra time and care but they were not really convinced that special talents deserved special treatment. Unfortunately this question was not pursued as thoroughly as it could have been.

Stage Four

The last two sessions were spent beginning the unit on Hurting Others. The teacher felt that it was most controversial and probably would be of more interest to the students than the unit on Helping Others. It would have been instructive to have been able to complete and compare both units but the school year was running out. In listing the different ways that people hurt each other and which ways hurt the most, most children first put examples involving physical abuse. When it came time to decide which kind of hurting was the worst, three-quarters of the class said that calling names and lying about another person were worse than being punched or tripped. The teacher went on to work with the idea that "People sometimes hurt each other without meaning to." This grabbed their attention; unfortunately we had only one session to work it through. We ended our time together on a paradoxical note of frustration that we hadn't completed the topic and a sense of satisfaction in having talked about some important things. During the final session the researcher asked the students to think of topics that we discussed which they thought were most interesting and important and which topics they would like to discuss in the future. They were also asked to be honest about topics which bored or confused them.

IV. *ANALYSIS AND CRITIQUE*

A. Analysis and Critique of the Extent to Which the Study Met the Needs, Interests, and Abilities of the Students

The students were not terribly active in seeking value perspectives other than their own. This is quite understandable at their age and we tried to ease them into probing each other's ideas, motives, and examples by trading on their interest in telling of their own experiences, in being listened to, and even in gossiping. The researcher's not being as aware as the teacher of the students' interests and their patterns of friendship and interaction meant that she was not as able to generate discussion in these directions as would have been desirable. Also, the factor of having a stranger in their group contributed at the beginning to some shyness. Even so, a positive feature of the project in this regard was that putting a key question or key idea on the blackboard provided a kind of focus to which the many anecdotes and enthusiastic interruptions could be related. Students were often only marginally interested in each other's stories, but when the teacher or researcher was able to relate them to the key idea being discussed there was movement in the direction of looking at these issues from the point of view of different personal experiences.

A further characteristic of the students was their tendency to try to find flat and final judgments as to the right/wrong or good/bad in the situation. A major challenge for the teacher and researcher was to tease out the "grey areas" and at the same time to nurture the idea that there are some stabilizing, enduring principles and considerations which can be brought to bear on values questions. Such attempts were most successful when the students were asked to generate as extensive a list as they could of examples of (a) a rule (in the family) which should be followed absolutely and without exception - they could think only of not killing someone; (b) when a rule should not be used - the best example here was that the rule that you should come home for supper on time should be disobeyed if you are helping a friend in trouble; and (c) when a rule was debatable - the example used was whether you should lie to your parents to protect your brother or sister from getting into trouble, from which we went on to consider whether punishment might be a good thing for a child to prevent him or her from getting into further trouble or harm. In the process of drawing up the lists and weighing the examples given, the students were brought up against the question of what considerations (other than their own interests and desires) were most relevant and sound. They were led, on the basis of examining their own experiences, to realize that different situations call for different considerations and the possibility of differing judgments as to what would be the best thing to do. For example, with regard to whether or not to tell a lie to protect your brother from punishment, several students gave examples of when it was right and of when it was wrong. In the end, we talked about the importance of both telling the truth *and* thinking about the long-term benefit of rules and punishment for children. The situation would have to be weighed in terms of these (and other) considerations. In the end, it was not so much that the students were able to engage in much more sophisticated deliberations, but that they were more willing to suspend judgment for a while, to try to think of what they should consider in the given situation, and to consider exceptions to the rules or judgments ("never tell a lie," "never squeal on your brother") they would initially invoke to deal with the situation.

Another interesting dimension of the way the students interacted with the materials and ideas came forth in some features of the group dynamics within the class. The researcher was not, of course, in a position to be as familiar with the patterns of classroom interactions as the regular teacher was; she was able, however, to note an interesting shift in at least a few instances. There were a few students who seemed to be established as the class "provocateurs" - who would usually try to inject a controversial point of view or a too-colourful anecdote. There were some who would invariably react with an authority- or rule-oriented "party line." It seemed that the rest of the class would suspend their comments until this often predictable interplay would be out on the floor. Then, they would react to the specific arguments and examples set forth. A real challenge for the researcher and teacher was to extract the essence of the polarized opinions and to explain them to the class without giving too much support for either. At the beginning the researcher was sometimes too cautious in asking students to restate their positions so that they would be more clearly, thoroughly (and inevitably, less stereotypically) articulated.

A helpful feature of the materials in this regard was that often the key idea, as the presenting issue, would itself defuse the extreme positions. It, rather than the continuum (and the personal dynamics), could be the focus. The shift in group dynamics that could be at least partially attributed to this feature of the materials was that the students who would normally "set up" the debate were freer to explore alternative ways of coming at the issue. It would be interesting to observe whether these behaviours might produce any long-term effects on the motivations for inquiry on the part of such students.

B. Analysis of Materials

We had designed the materials so that they could be duplicated for each student. It was felt to be important that both teacher and students have the same materials, especially in discussions of values issues where there are no right or wrong answers, and where it was important that the students not think that the teacher had a manual with the answers or even more information than they had. Although the teacher was able to duplicate only one unit (the one on Friends), fortunately she established that the papers she was holding in the discussions did not have answers on them. The only thing the students kept trying to look over our shoulders for were the examples given. In terms of format, it was important that the students have special notebooks for their values work and it would have been best if these booklets included all the information that is written on the worksheets. The notebooks and worksheets are important not only in providing a kind of focus for the discussions but as a way of helping students see that there is some substance and some cumulative learning that takes place in these discussions and that they are not just chitchat. The students became very proud of their notebooks and were delighted to see them fill up with ideas and drawings.

Briefly, the advantages of the materials were: (1) they provided some structure and direction to the discussions and at the same time opened the way for including concrete daily life experiences of students as controversial statements, such as "sometimes it is right to hurt other people," in some places defused an observed tendency on the part of many children to be rather goody-goody in their discussions (although obviously the spill-over into behaviour was not assured by what they said in class) and encouraged a more critical assessment of issues; (3) they provided a common set of information for both teacher and student (thus, hopefully, encouraging more open discussions); and (4) they provided, at the level of content, a way of broadening concepts of friendship, family, hurting, helping, etc. The most close-to-home concepts are often taken as assumed bases of common understandings, and yet all too often they mask great differences of opinion, confusion, or contradictions. For example, examining our notions of what is a friend, what makes a good friend, how you know someone is your friend proved to be a most worth-while experience for teacher and student.

One concern that the researchers had was whether the materials would be perceived by the students as being insufficiently activity-oriented. In fact, there was a great deal of affective or emotional material brought to bear on the issues discussed and although we probably could have included more games and role-playing activities it didn't seem that there was any absence of enthusiasm for discussing the topics we did. It would have been good to have more visual materials to stimulate discussion and provide some change in format; the teacher brought in some overheads of friendship patterns and they were useful in stimulating interest and altering the pace.

C. Analysis of Teaching Methodology

Again, it should be emphasized that, given the kind of content and methodology being proposed in this discussion approach to values education, it is important that both students and teacher have access to the same materials. The students had a tendency to keep probing for what we thought was the best thing to do - further evidence that the teacher needs to take active steps to help students probe issues from their own experience. In this regard it is important that the teacher try to achieve a balance between providing a climate of inquiry, speculativeness, and suspension of judgment and a sense of having some firm commitments and carefully digested personal experience with the issues at hand.

Another important role of the teacher is to keep summarizing and reviewing the points that have been made. The teacher we worked with was very good in doing this and thus provided for a good sense of continuity and cumulativeness.

D. Summary

The experience of working on a steady basis with these students over a five-and-a-half-month period was both enriching and sobering. The materials do seem to evoke sound and interesting discussions and there did appear to be a heightened interest in and ability to bring other issues to the teacher, the researcher, and even the class for discussion. Here it might be noted that students were not uninterested in or confused by any of the topics we covered and they would have liked to go more into issues around punishment and when to break rules. The experience of watching the extent to which some students pick up on what they think we would like to hear, or what we would most like *not* to hear, was both a tribute to their sensitivity and a testimony to the infrequency with which they are encouraged to engage in critical values assessment.

FRIENDS

Year 1
Unit 1
Not to be reproduced without permission of the Moral Education Project, OISE:

FRIENDS

(A) Key Question: Why Is It Good To Have Friends?

1. Think of a time when a friend helped you or made you happy.

Here is my friend helping me or making me happy

Why is it good to have friends?

1. Make a list of ways friends help you or make you happy.

2. Pick out the most important ways for you.

3. Some children have no friends their own age and are happy.

   What makes them happy?

4. Adults need friends too.

   Think of ways adults help or make each other happy.

(B) Key Idea: There are different kinds of friends

best friends

members of your family

school friends

adult friends

animal friends

new friends and old friends

girl friends and boy friends

neighbour friends

1. For each of the kinds, print the name of one of your friends. Can you add some other kinds of friends.

2. Talk about how each kind of friend helps you or makes you happy.

3. Talk about how you help them or make them happy.

There are different kinds of friends

4. Look at the different kinds of friends.
Ask yourself how you know they are your friends.

5. Activity:

(a) Make a list of "Friendship Words".

(b) Think of Different "Signs of Friendship".

(c) Find pictures (or draw pictures of people showing "signs of friendship" to each other.

FAMILY

Values Series
Year 1, Unit 4
Not to be reproduced without permission: OISE Moral Education Project

FAMILY

(A) Key Idea: Members of a family can help each other a lot, but not in everything.

1. (a) My family helps me. (b) I help my family.

____________________ ____________________

____________________ ____________________

____________________ ____________________

____________________ ____________________

____________________ ____________________

2. (a) Think of ways you would like to help at home but can't.

(b) Think of things your family would like to do for you but can't.

(c) Think of times when you needed help from people outside your family.

(d) Think of a time when you had a problem and had to work it out all by yourself.

3. Activity:

(a) A girl comes home late for supper because she was helping her friend look for her lost dog. Act out or write down what the parents and the girl say and do.

(b) A boy whose parents have told him not to fight with other children decides to help his friend who is being picked on by a bigger boy. When he arrives home with a torn sweater and a black eye his parents are angry with him.

Act out or write down what the parents and the boy say to each other.

WORK PAGE
for
drawing, writing, pasting. . .

(B) Key Idea: Parents and children should try to decide together what to do.

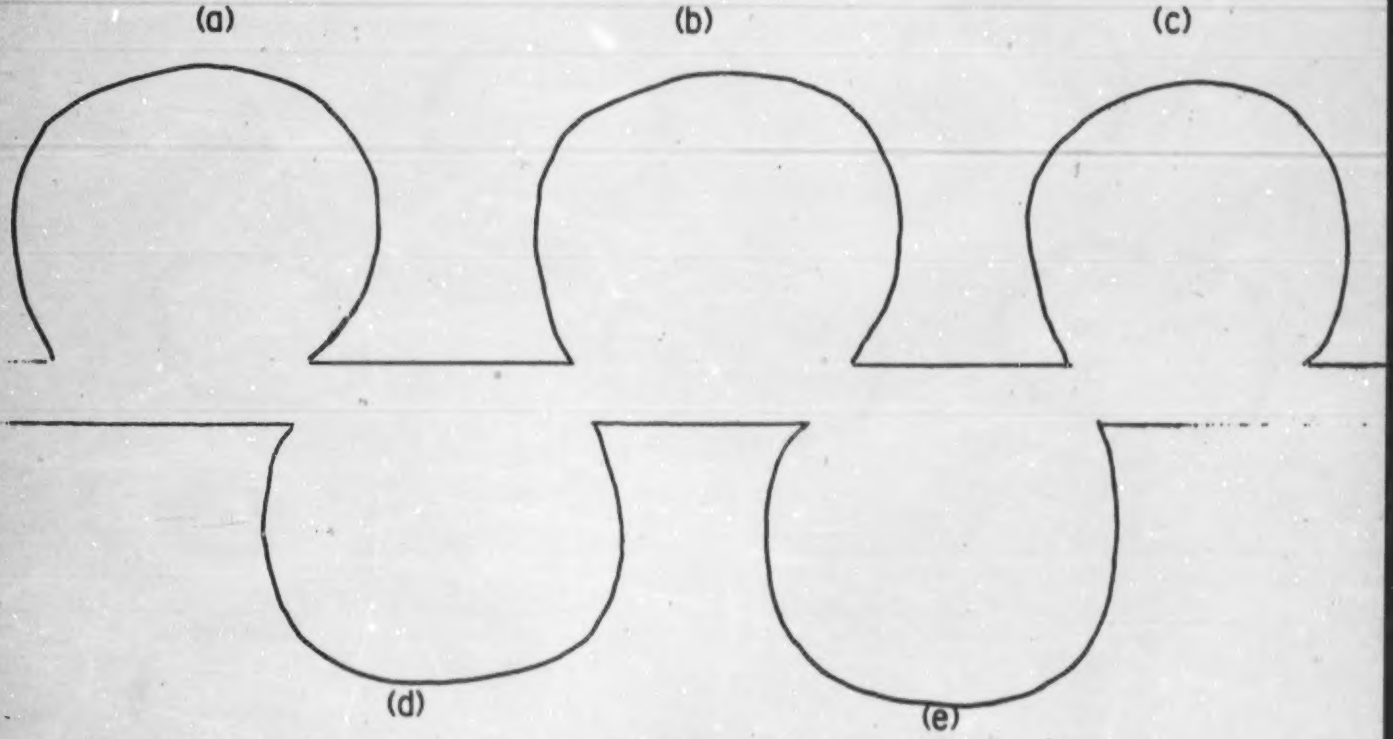
1. Tell about a time when you and your family worked out together the right thing to do:
    - about your bedtime
    - about watching TV
    - about the food you should eat
    - about your friends

2. Think of a time when your ideas have helped your parents decide what to do.

3. Think of a time when you wanted your parents to do something, but it would have been wrong for them to do it.

(C) Key Idea: Children should let their family know what they think and feel so that they can help each other.

1. Think of all the different ways you can let your family know about your ideas and feelings.



2. Think of some of your ideas and feelings that your family would not know about unless you showed them.

3. Can you think of a time when it is best for children not to let their family know their feelings?

(a) It let them know you better

(b)

(c) It made you feel good

(d) It helped everyone be fair

(e) It make them feel good

(f) It helped them decide what to do

(g) It helped you not to be afraid

(h) It helped you

(i)

(j) It make you feel closer to each other

It let them help you

4. Think of a time when letting your family know about your feelings did this . . . .

Children in the Family

Value Series
Year 1 - Unit 5
Not to be reproduced without permission: OISE Moral Education Project

CHILDREN IN THE FAMILY

(a) Key Question: What should children in a family do for each other?

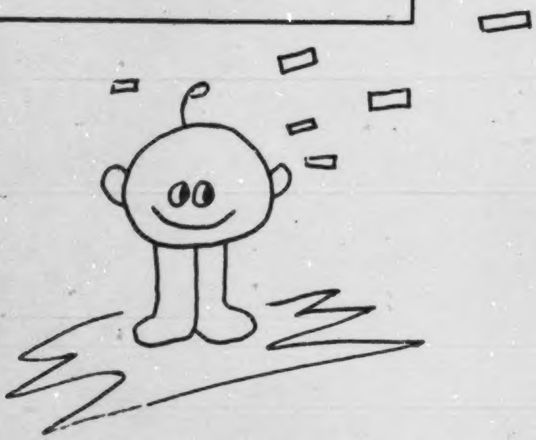
(a)

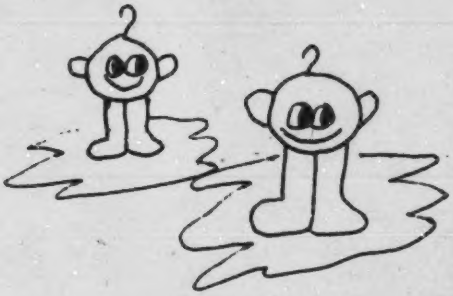
(b)

(c)

(d)

(e)





1. Think of things you would like other children in the family to do for you.

What should children in a family do for each other?

2. (a) Things an older child should do for a younger brother or sister:

____

____

____

____

____

____

____

____

(b) Things an older child should not have to do for a younger brother or sister:

____

____

____

____

____

____

What should children in a family do for each other?

3. (a) Think of a time when you stood up for your brother or sister.

Why did you do it?

(b) Think of a time when you didn't stand up for your brother of sister?

Why didn't you?

4. Is it ever right to tell on your brother or sister?

Why?

(a) Think of times when it could help them.

(b) Think of times when it could hurt them.

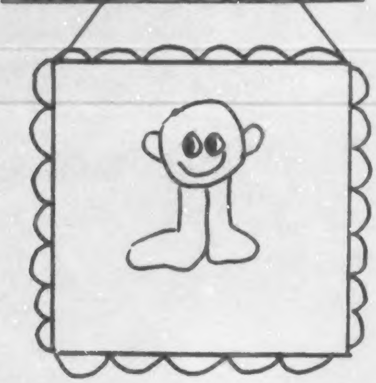
5.

What should children in a family do for each other?

WORK PAGE
for
drawing, writing, pasting, ...

b.

(B) Key Idea: Children in a family should learn how to show feelings about each other



MY BROTHER OR SISTER

My brother or sister sometimes makes me feel:	Here is how I show my feelings about my brother or sister:
(a)____________________	(a) ____________________
(b)____________________	(b)____________________
(c)____________________	(c)____________________
(d)____________________	(d)____________________
(e)____________________	(e)____________________

2. Which of these feelings do you want to hide sometimes?

   Why do you want to hide them?

   Should you always hide them?

Children in a family should learn how to show their feelings about each other.

3. Everyone sometimes feels very angry about another member of the family

Think of a time when you felt very angry at someone in your family:	
(a) What did you say or do?	(b) What should you have said or done?

(C) Key Idea: Sometimes two children in the same family need to be treated differently.

1. Is it right for an older child to have to clean up for a baby?

Why?

2. Is it right for parent to spend more time looking after a sick child?

Why?

3. Is it right for parents to spend a lot of money on lessons for one child who is good at skating or misic?

Why?

4. Think of a time in your family when it was right for two children to be treated differently.

HURTING

OTHERS

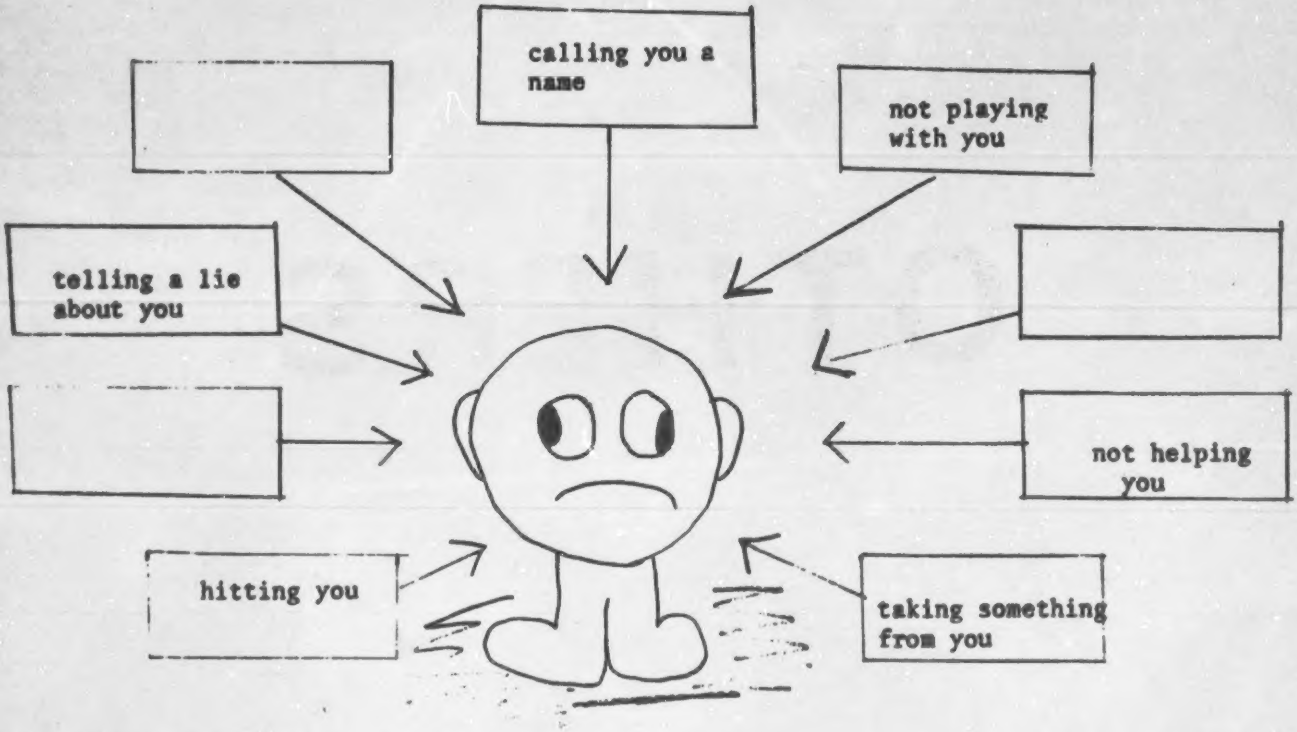
Year 1, Unit 3

Not to be reproduced without permission of the Moral Education Project, OISE

HURTING OTHERS

(A) Key Idea: There are many ways of hurting other people.

1. Think of a time when someone hurt you:


calling you a name
not playing with you
telling a lie about you
not helping you
hitting you
taking something from you

2. Which ways hurt the most? Why?

(B) Key Idea: It is sometimes right to hurt other people.

1. A doctor hurts a sick person to make the person better.
   When is that right? Why?

2. A boy hits a bully who is picking on a friend.
   When is that right? Why?

3. You do not invite some of your classmates to your birthday party.
   When is that right? Why?

4. The police keep someone in jail.
   When is that right? Why?

5. You do not play with your friend when you want to watch a T.V. show.
   When is that right? Why?

Can you think of more times when it is right to hurt others?

(C) Key Idea: **There are good reasons for not hurting other people.**

1. Think of a time when you felt like hurting someone
but decided not to.
Why did you decide not to?

2. Make a list of reasons for not hurting other people.

Are some reasons better than others?

In the space below, write the reasons which you think
are best.

MY BEST REASONS FOR NOT HURTING OTHERS

(D) Key Idea: People sometimes hurt each other without meaning to.

1. (a) Think of a time
when you hurt someone
and you didn't mean to.

(b) What should you have done instead?

(c) How can you stop yourself from
doing that again?

2. (a) Think of a time
when someone hurt you
and didn't mean to.

(b) What do you wish they had done?

3. When someone hurts you
without meaning to
what should you do or say?

F. Key Question: If you are sorry you have hurt someone, what things should you say or do?

SHOULD YOU:

(1) tell them you are sorry?

(2) pretend someone else did it?

(3) pretend you don't know about it?

(4) do something nice to make up for it?

(5) tell them you didn't mean it?

(6) promise not to do it again?

(7) ?

In each case, what do you think would happen?

Key Question: If someone hurts you, what things should you say or do?

SHOULD YOU:

(1) try to get even?

(2) do the same thing back to them?

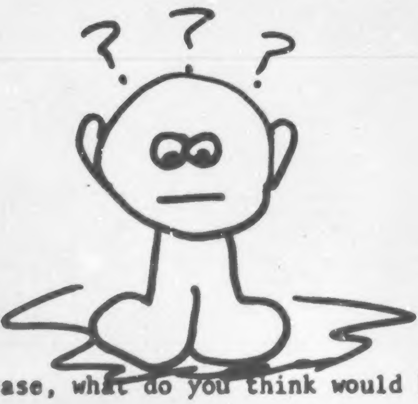
(3) forgive them?

(4) tell on them?

(5) stop being their friend?

(6) make them promise not to do it again?

(7) ?



In each case, what do you think would happen?.

VALUES DISCUSSION OVER A FULL YEAR IN AN INNER CITY SCHOOL

Report by Norma McCoy

A. Introduction

This study was carried out in a grade 7 class of a separate school in Toronto. It was an attempt to apply the theory and method of the OISE approach to values education within the context of the Family Life and Religious Education programs of that school. The topics were specified by these two curriculum areas; the manner of dealing with the topics and the theoretical perspective required to do so were based upon a reflective-principled-discussion method for teaching values.

B. Purposes of the Study

Within the frame of reference of the purposes and objectives of the general Project approach to values education, the particular objectives of this project were:

1. To integrate into existing curricula a theory and method of teaching values
2. To enrich the subject matter of existing curricula by focussing, in a systematic way, on the values components
3. To discover issues of interest and concern to students of this age as a guide for educators in planning curriculum
4. To provide students the opportunity to reflect upon such issues and to explore ways of dealing with them
5. To assist these students to develop values principles, procedures, and perspectives relating to their everyday lives and decisions.

C. Description of the Study

1. The students, the homeroom teacher, and the researcher worked

together for two half-hour periods per week from October to mid-June. The researcher conducted the sessions while the teacher participated in the activities and discussions with the students. This method enabled the teacher to give consistent feedback about the suitability and effectiveness of the various units being studied. From the outset, the students understood that they were assistants in the research project and that their candid reaction to both the content and method of these sessions was important. In the first session, the researcher presented them with a general description of the nature and purposes of the study and invited them to participate. It was agreed to try the project for one month, to make an assessment at that time, and to decide whether or not to continue. The question of continuing was raised at several intervals during the year and the willingness to do so was always there.

The 29 students were friendly, open, and cooperative. The excellent rapport that already existed between them and their homeroom teacher greatly facilitated the researcher's task.

With one exception, the students were of an ethnic background other than Canadian. Most of them had had the experience of immigrating to Canada, and, for several, it had happened very recently. Understandably, then, language presented a serious difficulty. Some students understood and spoke very little English; most had problems with written English. In a few cases, the students did not share a common language with their parents, except in a very limited way. The language factor, therefore, had a significant influence on the group interaction.

2. Topics were selected to complement two units of study from the Religion program "Spirit of the Lord" of the *Canadian Catechism Series* - Unit #1 on Growth and Change and Unit #2 on Decision-making. In conjunction with the Family Life program, the students specified topics of concern for them. These dealt generally with the function of the family, relationships within the family, the question of authority, and different feelings among family members. The values topics introduced by the researcher as important theoretical background were the meaning of life goals, the relative importance of these goals, the process of justifying decisions in terms of fundamental life goals, the need to consider consequences, the meaning of compromise, and procedures for working out sound compromises.

Activities of various kinds were used. Most of the interaction involved discussion based on study notes prepared by the researcher. These notes explicated values principles and evoked examples drawn chiefly from the students' experiences. The notes served also as worksheets and as a means of recording the main points of discussion. Often these were worked out by the students in pairs or in small groups. Given the language difficulty, the ideas were usually outlined on the blackboard. This activity had the added advantage of furthering the development of language skills and vocabulary. Topics were frequently introduced by such strategies as brainstorming, an example given by the researcher, a question raised through the study notes, a picture or statement from the students' religion text. Follow-up activities took the form of a class graffiti board; personal reflection, either in writing or by thinking, around a set of related questions; an oral summary; or ideas and questions presented by the students. There was some attempt to encourage each student to keep a personal log and to build a cumulative values vocabulary list.

One effective strategy in dealing with some questions was to ask for a one-word answer (yes, no, sometimes). The students divided themselves into groups around these answers and generated the best reasons they could in support of their position. These reasons were heard, recorded in a blackboard outline, and discussed as to their pros and cons until some dominant ideas began to emerge. There was never an explicit attempt to reach a consensus. Rather, the question constantly raised was what would make most sense for them, based on good reasons, given their particular situation with regard to the issue. This exercise was meant to demonstrate the complexity of values questions and the need to take account of as many as possible of the relevant aspects. It necessarily involved their considering all the reasons given, assessing the relative merits of these reasons, learning how to disagree, and thinking of consequences and exceptions.

Other activities which could easily have been included were role-playing, the use of films, a more extensive use of graphics, debates, collages, summary charts. None of these was actually used. One practical reason was the brevity of each teaching period. Another reason was the researcher's interest in concentrating on one basic method - the discussion approach - to assess its feasibility on its own merits.

3. The notions of values and changes in life and their relation to one another were dealt with during the initial two months. The topic of change was currently being studied in the religion program. Hence came the attempt to integrate these ideas into a values context.

"Values" was loosely defined as those things which are important or worth while in life and which we really want to acquire or achieve. They are the reasons motivating our decisions, many of which involve some change on our part, particularly the kinds of changes we deliberately choose.

Within that context, we then explored, through study notes, the students' experiences of change in different aspects of their lives. There was an attempt to show how one change necessitates others and how these can be reflected upon and chosen in reference to specific values or goals.

The students learned to ask "why" - not once only, but for as many times as they could find an answer. Although this was difficult for them at first, they came to enjoy thinking about some change they wished to bring about in their lives and then justifying it at as many levels as possible. The first discussion outline (at the end of this Appendix) indicates the range of topics covered.

Another theoretical question dealt with was the relative importance of values or goals. The words "immediate," "intermediate," and "ultimate" were introduced to help the students reflect upon this kind of relativity among life goals. (See discussion outline #2 at the end of this Appendix.) The activity used here was to move from concrete, specific values decisions (immediate) through intermediate to ultimate levels of value, and then the reverse. Several examples were worked through together and then the students, in groups, worked out examples of their own for presentation to the class.

Together the students and the researcher compiled a list of 20 values which they considered important in life or which other people told them were important. We then attempted to categorize these values as to their relative importance and to discover their interrelatedness, always within the context of the "why" question. This helped the students to begin to identify a set of ultimate or fundamental values for themselves and to become aware of the need to consider these in their concrete, day-to-day choices and decisions. Because of its theoretical nature, the idea of the relative importance of life goals presented a serious learning challenge for the students. At one point, the researcher was prepared to drop the matter, but the students held out until they were able to come to some understanding. It proved to be an important exercise for it provided a framework for future reflection upon and discussion of values and an effective strategy for doing so in the form of the question "why." (See discussion outline #3 at the end of this Appendix.)

4. A unit on Family was introduced in January to coincide with the beginning of a Family Life program in the regular curriculum.

Everyone had a chance to contribute ideas evoked by the word "family" in a brainstorming session which took the form of building a class word-collage. From these ideas, the students selected topics for further study. These came under the general headings of relationships within the family, the question of authority and control, feelings among family members, and ways of expressing feelings. The discussion outlines used for this study were mainly adapted from those prepared by members of the Moral Education Project for primary grades.

The introductory discussions focussed on the helping relationships within a family. The students compiled a list of specific ways in which they are helped by their family and ways in which they, in turn, contribute. The limitations of the helping relationship were seen through the question of things their family might like to do for them, or they for their family, but which they are unable to do. They also considered the many areas in which families need help from people outside their own group. The object of these exercises was to enable the students to gain a perspective on the varying degrees of dependence, interdependence, and independence which exist among family members.

The question of authority was opened around the principle that parents and children in a family should, as much as possible, decide together what to do. The kinds of family decisions in which these students feel they would like to share were such things as major repairs on the house, buying a car, taking a trip to the mother country or moving back there permanently, even what colour to paint the parlour. They were willing to recognize, however, that they had not earned the money required for such undertakings and that they lacked expertise in most of these matters. ("I could tell my father how to fix the house and it mightn't work out. And then, what. . .?") Nonetheless, they would appreciate being consulted in some way. In other matters dealing more closely with their own lives, they felt that they should have a major part in the decisions and that the parents' role should be to advise or to point out possible harmful consequences. Examples of this sort dealt with how they spent their "own" money which they had either earned or received as gifts, what high school they should attend, the courses they should choose, how they decorated and kept their own rooms, the leisure activities they pursued, and the friends they chose. Areas of conflict rather than of shared decision-making became central in this discussion.

It was here that the theory of compromise was introduced. In relation to the conflict situations described by the students, we explored ways in which both they and their parents might "give in" to some degree, in order to find a solution satisfactory for everyone. The students attempted to suggest compromises to help each other with the problems they had raised.

> Peter collected posters. His mother would not allow him to hang them in his room because they marked the wall. He could fix them on rods which would require only a small pin-hole in the wall, or he could fight for one wall (or two!) and let her have three (or two!) clean walls.
>
> Karen collected stamps. Her mother did not approve of her spending money on old stamps, even though the money had been given to Karen as a gift. She could agree to spend only a part of it on stamps and to use the rest for something her mother would approve of.
>
> Mary's parents were insisting on a high school for her which she did not want to attend. The students felt she should work out her reasons very carefully and present them very clearly. Then, she could agree, if necessary, to attend the school of their choice for a stated period with the understanding that she could change schools at that time if she were not happy. They saw also that the compromise could be worked out in the opposite direction. She would start at the school of her choice and change at the stated time, if her parents were not satisfied.

The concept of arriving at workable and satisfactory compromises was another important values perspective the students developed and frequently applied in subsequent discussions.

Another authority question dealt with in some detail was whether children should always do what their parents decide is best for them. In this discussion they came to grips with the complexity of the question. They concluded that a sound and broad perspective was required to give due consideration to such factors as the age of the children, the content of the decision, the consequences of either following or not following the parents' wishes, what the parents were like, what the children were like, what compromise solutions were possible, etc. They distinguished between listening to and seriously considering the parents' position and actually adopting that position as their own.

A major concern for these students was the feelings they experience within their family group. They explored a wide range of feelings - from happiness, security, and gratitude to jealousy, anger, embarrassment, and loneliness - the importance of expressing such feelings, appropriate ways of doing so, the importance of de-coding behaviour in order to understand their own and others' feelings, and situations when it is better not to express what one is feeling.

The final question discussed was that of equal treatment of children within a family. The students had a strong sense that all children should perceive that they are equally loved and valued by their parents. When challenged by the consideration that a parent might like one child better than another, they countered with the idea that the parent should not show such a preference or should do extra things for the other children to make up for it. They did concede that there were some exceptions. Sick or handicapped children might receive more of their parents' time, care, or money. But, under normal circumstances, each child should receive the same amount. The question was raised whether parents would be right to spend a considerable amount of money for one child to go to university when another child in the family was not interested in continuing school. Many of the students did not think this would be right. One student thought of a compromise. The parents should give both children the same amount of money, to one for university, to the other for whatever the child wished. In the event that the parents could not afford this double expense, neither child should receive it. The idea began to emerge that there are so many differences among members of a family that it requires a considerable amount of unequal treatment in order to bring about equality. However, this idea was not thoroughly examined and it seems doubtful that many students understood or were convinced.

D. Analysis and Critique

1. The brevity of each session constituted the major limiting factor in this study. Discussion was often interrupted at a critical point because the 30-minute period had ended. It was sometimes difficult to recapture the theme after several days. This fragmentation caused considerable lag in proceeding through the various topics. When group work was involved, there was never time on the same day to present the reports to the class. As a result, the material frequently lost significance by being held over through several sessions. In the interim, sometimes both study notes and enthusiasm were misplaced. It would have been better to work within the Language Arts program in which larger blocks of time were available.
2. There has been a lack of systematization in the topics covered. This has arisen from the experimental nature of the project and from the researcher's concern to incorporate input from both the students and the teacher and to remain within the general areas of the Religion and Family

Life programs. However, it was not the aim of the project to systematize a program. It was, rather, to test the feasibility of studying values issues through a discussion method and to help students develop a theory of values based upon principles and drawn chiefly from their own experience. Through this experiment, the researcher is assured that systematization is possible within a number of subject areas. It would be more effective and therefore preferable, however, to design a values curriculum in its own right, independent, but not unrelated to other subject areas.

3. One important aspect of this study was the consistent feedback from the students and the teacher. This kept the researcher sensitized regarding the significance and interest of both the approach and the topics, and aware of special needs, such as the need to be very concrete, to develop vocabulary, to select examples reflecting the students' cultural background, to do most written work cooperatively, and to encourage students with language difficulty to participate.

4. The students genuinely seemed to appreciate having a forum for reflecting upon and discussing aspects of their lives which are generally left out of regular classroom work and which are often not open for discussion within their families. They learned to disagree with one another, to defend opposite positions on many issues, and to listen critically to other points of view. At the same time, there was a climate of mutual support and of learning from one another. Some students obviously grew in self-confidence and were proud to contribute their ideas, even though initially they had been shy to speak. Others gained recognition from their peers for having a particular ability to think of important exceptions, to raise questions, to generate practical, everyday examples, or to bring wise or humorous insight to bear upon the discussion. In their final evaluation, the students were unanimous in stating that these sessions had been helpful for them.

5. In terms of values theory, there was strong indication that the students had learned the importance of justification based on sound reasons. Often a statement made by one student was challenged by the question "Why?" from another. Positions presented by the students were often phrased: "I think this is right because . . .," or "I disagree with that point because . . .," or "He should try it this way because. . . ." One student summed it up this way: "Just learning about our big question 'Why?' really helped me." The students also seemed to have grown in their recognition of the complexity of values issues and there was noted

development in their ability to include a range of relevant aspects in regard to any one issue. They made serious attempts to consider other ways of doing things such as expressing their feelings of anger, jealousy, gratitude. They seemed, too, to have developed an attitude of readiness to look for realistic and beneficial compromise solutions.

6. The discussion method employed did not contribute to a dichotomy between the cognitive and affective aspects of learning. In fact, the way was opened for discussing feelings, what causes them, and how to cope with them. In their evaluations, many students mentioned that they had been helped, particularly through these discussions, to arrive at a better understanding of their own feelings and the feelings of their family and friends.

> "I think it helped me very much. I can now understand feelings better."
>
> "I liked it when we talked about different feelings and how to go about with them helped me to deal with and also understand my parents' feelings. I was prepared to give them a chance to talk and by this they gave me a better chance to talk myself."

On this point, the conclusion of the researcher is that the reflective, discussion method for dealing with real and affective values issues compares favourably with methods based upon simulated, fictitious, or vicarious experience.

7. With regard to the question of content and process, an either/or priority is rejected in this approach. In a sense, both were givens. Once the general area of study was determined, specific values principles were set out as the content, and the ensuing activities aimed at validating these principles, but never absolutely. The process was built around discussion of the principles, illustrated by examples and examined against counter-positions. It grew out of student and teacher input and all were challenged to consider, to re-consider, and to establish workable perspectives for themselves. This requires a long and complex development, which a project of this duration could hardly accomplish. What can be said at this point is that the potential to do so appears to be contained within a reflective-principled-discussion approach to values education.

E. *Summary*

1. The most convincing feature of this study has been the sustained

interest and cooperation of the students. From them, the researcher gained insight into the issues which concern young people of their age, into their sensitivities about themselves and towards others, and into their day-to-day attempts to structure their world in a workable, sensible way. It seems safe to conclude that the interest factor was directly related to the fact that the ideas and examples discussed were drawn chiefly from the students' experience and were applicable to their life situations.

Another helpful aspect was an element of humour which several students brought to the sessions. This often made it easier to be frank and opened the way for considering non-conventional solutions or ideas. It also lessened the emotional tension surrounding some issues and it contributed to a sense of camaraderie among the participants.

A recurring note in the students' final evaluations was that the sessions were helpful and enjoyable.

> "We had a great time."
>
> "It was fun discussing with one another about the questions."
>
> "I really enjoyed the discussions when everyone got a chance to tell their ideas."
>
> "I found the classes very, very helpful. I wish I could have some more next year."
>
> "I understood everything because all of us had something to say."

2. The use of study notes or discussion outlines has proven to be an effective teaching resource. These provided a good combination of structure and flexibility. They served as an important communications link between the researcher and the students and this could easily be extended to include parents; they were used for oral discussion and for written assignments; they served for group interaction and for individual reflection; they enabled the researcher to select and structure the content, but they left room for students to contribute their ideas and to give direction to the discussion in terms of their interests and questions. If designed and used in an open, inquiring way, these study notes can become a means of both structuring and democratizing the classroom dynamic, of having students and teachers learn from and with each other, and of providing a clear and concise summary of the major points covered in the discussion.

3. The question of the feasibility of integrating the study of values into some other subject area remains an open one. In this study integration

was limited (a) to time, that is, twice a week values were studied during the religion or family life period and (b) to the choice of topics. There was no attempt to negotiate a complete integration or to ascertain the degree of transfer of learning across the subject areas. The homeroom teacher dealt with the religion and family life content and the researcher focussed on related values ideas and questions. No doubt, it would be possible and beneficial to effect a greater degree of integration so that values insights are brought to bear upon the subject matter at hand whenever the occasion arises. But it was the researcher's experience, in this project, that the tasks of designating values content, of designing suitable study materials, and of conducting discussions and various related activities were sufficiently intricate, experimental, and difficult to be treated on their own terms without the added requirement of adapting to another subject area. These tasks involved new skills for both the researcher and the students. It seems expedient, at this time, to provide units of study which will enable both teachers and students to learn to manipulate with ease values principles and procedures before they are asked to apply these in an incidental way within the context of other subjects.

4. As implicated in this study, despite limitations of time, language, and materials, the OISE approach to values education has contributed to the personal and social development of the students and has constituted an interesting and beneficial area of study within the school curriculum.

SAMPLE
DISCUSSION OUTLINES
AND
STUDY NOTES

#1 CHANGE

1. Think of ways in which things have changed for you:
   - a) in your school life
   - b) in your friends
   - c) in your family
   - d) in your interests
   - e) in your body
   - f) in your feelings
   - g) in your abilities
   - h)
   - i)

2. How many of these changes did you decide about? How many of them just happened to you?

3. Can you identify any of these changes which have made your life better? In what ways?

   Can you identify any of these changes which have made your life more difficult or more complicated? In what ways?

4. What kinds of changes might be necessary for:
   - a) a boy or girl who wants to make the Olympic team in swimming, soccer, hockey?
   - b) a Grade seven student who wants to be very successful in school?
   - c) a shy girl who wants to have a lot of friends?
   - d) a boy who often fights with other people at home and at school because he has a bad temper but who wants to be able to get along better with people.
   - e) a family in South Africa who wants to emigrate to Canada.

5. What are some questions you would ask yourself before you decided to change your best friend?

1. Key Idea:

Of the things which we value in life, some are more important and worthwhile than others.

Those things that are important because they help us sort out the facts of the situation, we call IMMEDIATE values.

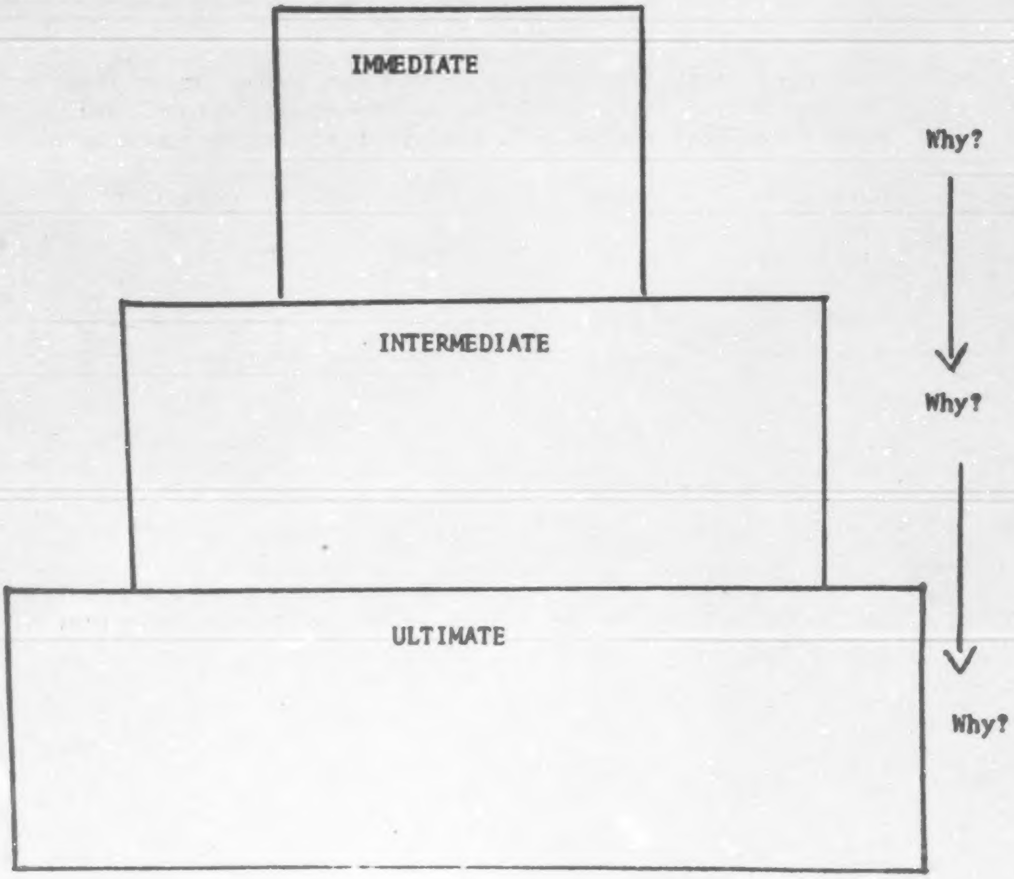
Those things that are very important because they help us more directly achieve the things we really want, we call INTERMEDIATE values.

Those things that are the most important and worthwhile and that we want for their own sake, we call ULTIMATE values.

2. Trying Out the Key Idea:

Immediate	Choosing an apple instead of a coke.			
Intermediate		Being helpful.		Making hockey team.
Ultimate			Being happy.	

Activity:



Here is a list of things which this class values. For each one, decide whether it is IMMEDIATE, or ULTIMATE and record it in the proper space. Be prepared to explain why.

1. going to school
2. learning
3. completing homework assignments
4. reading books
5. loving other people and being loved by them
6. having respect for yourself and others
7. doing what is right
8. doing what you are told
9. being kind and considerate
10. being attentive in school
11. having a good job
12. being helpful
13. being alive
14. being punctual
15. being a good friend
16. not causing trouble
17. being wealthy
18. being wise
19. having freedom
20. being happy

(A)

1. Each word in the following list has one letter underlined. The underlined letters make up an important "value" word. Figure out what the word is and print it in the space below.

heroes trust fear goals

happiness wholeness

____ ____ ____ ____ ____ ____

2. Think of ways in which each of the words in the list relates to the new word. In the spaces below, write one important idea about each.

a)

b)

c)

d)

e)

f)

4. Think of as many ways as you can in which you have grown and want to continue to grow.	5(a) For each way, think of some people, things or events which help you grow.	(b) For each way, think of some people, things or events which are an obstacle to your growth.
a)	a)	a)
b)	b)	b)
c)	c)	c)
d)	d)	d)
e)	e)	e)
f)	f)	f)
g)	g)	g)

A. Principle for Discussion: Members of a family can help each other in many ways but not in everything.

1. (a) Ways in which my family helps me.

(b) Ways in which I help my family.

2. (a) Think of ways you would like to help at home, but can't.

2. (b) Think of things your family would like to do for you but can't.

3. (a) Think of times when you needed help from people outside your family.

(b) Think of a time when you had a problem and had to decide on your own what to do about it.

B. Principle for Discussion: Parents and children should decide together what to do as much as possible.

1. Think of some family decisions that should be decided by you and parents together.

2. Think of some ways in which your ideas could help your parents decide what to do.

3. (a) Should parents always listen to their children's ideas?

   (b) Should children always do waht their parents decide is best for them?

#5 FEELINGS WITHIN THE FAMILY

(A) Principle for Discussion: It is important for members of a family to show their feelings to one another so that they can help each other.

1. Make a list of different feelings which people sometimes have.

2. Where do our feelings come from?

3. (a) Can you think of a time when someone hurt you because they didn't know how you were feeling?

   (b) Can you think of a time when you hurt someone because you didn't know how they were feeling?

4. (a) Think of different feelings which you sometimes have within your family. Write some of these in the spaces below:

(i)__________________ (ii)__________________ (ii) __________________

(iv)__________________ (v)__________________ (vi) __________________

(b) Think of different ways you can let your family know about the feelings you have written above.

(c) For each of the different ways you have thought of, figure out what is likely to happen.

5. Can you think of times when it is best not to show your feelings within your family?

(a)

(b)

(c)

(d)

(e)

6. Think of reasons why it is important for you to try to figure out how others members of your family feel:

(a)

(b)

(c)

(d)

(e)

B. Principle for Discussion: Children in a family should learn how to show their feelings about each other.

1. My brother or sister sometimes makes me feel:	In each case, here is how I show my feelings:
(a)	(a)
(b)	(b)
(c)	(c)

2. Which of these feelings do you sometimes want to hide? Why?

   Should you always hide them?
   Should you always show them?

3. Why is it important to try to figure out different ways of showing your feelings?

#6 EQUALITY WITHIN THE FAMILY

Principle for Discussion: Sometimes children in the same family need to be treated differently.

1. Think of some good reasons why parents might spend more money for one of their children than they do for the others.

   (a)

   (b)

   (c)

   (d)

   (e)

2. Think of some good reasons why one child might not have to help around the house as much as the other children do.

   (a)

   (b)

   (c)

   (d)

3. What ideas could help you figure out when it is right for two children in the same family to be treaged differently?

4. What can children do if they feel they are being treated unfairly within their family?

   (a)

   (b)

   (c)

   (d)

APPENDIX 3

Case Study, Grade 8. Integrated Language Arts and Values Mini-Course

NINE WEEKS TOGETHER: THE POLITICS OF THE CLASSROOM

Report by Susan Pagliuso

There is much concern in North America about the morality learned in our educational institutions. As problems became acute, more and more people thought something should be done about "it." There emerged a "new" trend in education which was called "moral" or "values" education. Moral education was given the task of tackling, at the school level, the social problems which beset our present society.

This is a fine mandate, but there are so many unanswered questions it is practically impossible for the average person to grasp the essential meaning of it. Some of the questions which arise are:

- Is it possible to have a *program* in moral/values education?
- What sorts of programs are possible in moral/values education?
- Should different age groups be approached in different ways?
- What part does the atmosphere (politics) of the classroom and school play?
- What is the difference between moral/values education and simply good teaching?
- Can a *curriculum* be built in values education?
- How can teachers enter the area?
- Can we have a program of moral/values education in the schools without being clear about what our society's values are?
- Can we have a program in moral/values education without an intensive program in teacher education - both intellectual *and* emotional?

At the present time there are all kinds of things going on in schools called moral or values education. My aim was to jump into the life of a school and get some answers to some of these questions. Five years of less intense involvement - surveys, interviews with teachers and principals, reading, contact with the leading names in the field - hadn't yielded any satisfactory answers for me.

With all of these basic questions and one more specific question - How can a values discussion approach be developed within a middle school Language Arts program? - I made contact with a grade 8 teacher of Language Arts. She agreed to work with me on this and I began observing her class.

I observed for six weeks (about three times a week). I wanted to get to know everybody, but more importantly to see the direction the work was taking first. I was looking for the point of entry for a values program and I couldn't find it.

Finally, I suggested a program which had classes scheduled for values discussions which (hopefully) would arise from the material; we regrouped the students and I started nine weeks of work with my own group of students.

In the past 10 years of doing educational research, much of it was dry and boring - this time it would be very different. This time I would meet and care about Kevin, David, Carolyn, James B., John, James G., Lix, Nicky, Heather, Shona, Cameron, Ian, and Mark, and I would become immersed in their educational environment.

These kids were chosen to be in a special group with me because they weren't doing well in their regular classes. I was completely unprejudiced about them since I didn't know them personally (although I had already spent six weeks observing their Language Arts classes). All of the students were grade 8 advancement students. Very fortunately a small seminar room was available for our use, so I set about putting it in order and getting tables and chairs; the decorating would come later.

The kids came in and I didn't even know many of their names. They had questions: why were they there? was this the dummies group? did they have to stay there? I tried to answer as best I could, giving them hope for good things to come. They christened themselves the "Looney Bin." (This was really more accurate than "dummies" because indeed they were not stupid at all but had a mixture of problems which didn't contribute to their happiness and creativity.)

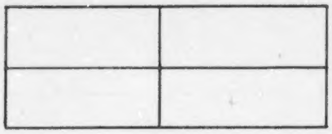
The First Week

The first week I tried my hardest to get them to talk about what had been planned and what was being talked about in the other LA classes. It was a good and interesting topic: myths (Theseus and Perseus). But I saw their minds wandering, I didn't feel that I was making contact with their lives - myths just meant nothing to them. I thought, well, they need to really understand what myth is all about so I gave them three pages to read on "What Is a Myth." Some could read and obtain the information from the articles and some couldn't - but I still did not feel that we were near anything vital for them. We went on to, I mean, I forced them to work on their writing skills for one period. This forcing was very hard work. "What is *curriculum?*" I wondered, and, "How is *it made?*" "What *curriculum* is right for this group of kids?" They don't like writing skills. The grade 8 LA teacher and I had set up a program, which looked like this, for our nine periods in the six-day cycle:

Day 1 -	1st LA Period	Input*
	2nd LA Period	work on input
	3rd LA Period	values class on input
Day 2 -	1st LA Period	expansion of topic
Day 3 -	1st LA Period	writing skills
Day 4 -	1st LA Period	input
Day 5 -	1st LA Period	work on input
Day 6 -	1st LA Period	work on input

While all this was going on, we *had* been struggling with some things that *were* of vital importance to them: what could they bring in, or put up to show themselves, and what was their place, or space, in the room. I set up a space on the bulletin board for each kid to put whatever he or she wanted on the board. We brought things in: records, plants, posters, pictures of pets, pictures from magazines, and I brought in a Mexican blanket.

There was considerable concern about where people would sit and how the five tables would be arranged. I had put four tables together to form one large table for the first class. They didn't like it.

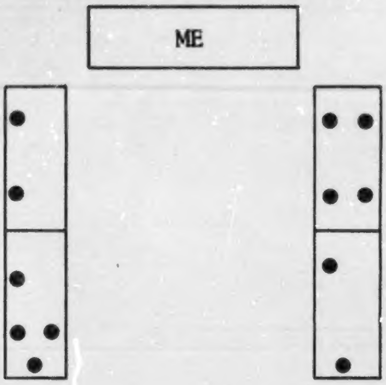


FIRST CLASS

One boy said he would make a better arrangement. I encouraged this and they decided to rearrange the tables and did. The room now looked like this:

---

*Input topics: Theseus, theme, values, grammar, etc. But nothing was happening that looked like this at all.



FIRST CLASS

I felt it was very important that they arrange and care for their own space (with help, of course).

The other important thing we talked about was respect for each other. The kids would insult each other, calling each other names such as stupid, fat, short, etc. I made the first and only rule of the class: *no insults*. It was necessary to make the rule because they did not have enough maturity to be appealed to, or to be able to simply talk about it; in addition I was insecure about how to proceed. So we had one rule and they accepted it.

By Friday of the first week, we had gotten to know each other. That day we were scheduled to talk about what qualities of character make a hero. They came in all excited about creating mazes (from the maze at Knossos which Theseus solved). I floundered for a moment, then thought, Why should I try to turn them in the direction which I had planned? Why not let them, *encourage* them, to follow the excitement about making mazes? What was so sacred about the qualities of a hero? So we did mazes, some very intricate and interesting. *They* were involved, creating, producing, excited. At that point I asked myself what kind of workers I would like to see shape the world - people who produced things out of their own drive or people who were good at following directions and did very nicely what they were told? Which direction should education take? Should those students make mazes or talk about the qualities of heroes? Neither topic is better than the other. But on that day making mazes was *creative*, doing something else would have led to *conformity*. (Is it necessary to reassure people that following directions in itself is a good thing? This is not the point.) It *can* be decided whether the goal of education is encouraging people to give out, to produce (and hence they must be actively involved) or to achieve certain things which are felt to be necessary. These things may indeed be necessary but are they worth putting students through a process of always doing what somebody else has determined they should do, i.e., a process of conformity? Such were the questions in my mind from the first week of "teaching" these students.

What LA things had we actually done that week? On the one hand, *I* had them (1) go over the story of Theseus, (2) read about what a myth is, and (3) work on their writing skills; *they* had created mazes. On the other hand, there were other LA things, not usually found in textbooks, that we also did. If writing is basically expressing yourself, your ideas, then bringing in personal things is part of that process. So many students brought things - words, pictures, posters - that they liked. If writing is basically expressing yourself and your ideas *to others*, then insisting that people respect each other is part of that process. So we agreed, for openers, that we would not allow insults (which were more of a habit than vicious attacks, but they still hurt, nevertheless).

Did we do any values things that first week? Well, we did not *discuss* "the use of rules," but we did make one rule and had no others (except that we followed the legal rules of the school around supervision). We seemed to be following a course of "doing values" as distinct from learning or talking about values. So the first week went.

The Second Week

Monday of the second week was really a turning point. I went into Monday's class already to go with a discussion of the qualities of heroes (we still hadn't gotten to it). But as I launched into the discussion I could see they weren't interested and I finally simply dropped it all. I asked them what they *really* wanted to do with their LA time. They wanted to read books and make posters and reports, they wanted to do spelling, and they wanted to read shorter pieces from anthologies. So we started off to do what *they* were interested in doing - a very major change in what was going on in the class.

Another major change happened that Monday. There was one boy who simply riled against anything we were doing (of course, taking others along with him); he was very down on everything and the other kids knew it. At that time, I simply could not handle him plus the other 12. I talked with his regular teacher, who felt he could take him into the regular LA class and he would do all right there. On Tuesday his stay in the "Looney Bin" was terminated. The 12 remaining were shocked and asked why he had left. I told them that the boy was not getting that much from this special situation and was always disrupting what we were doing. They were quite sobered by the incident, but they were not unhappy to lose him.

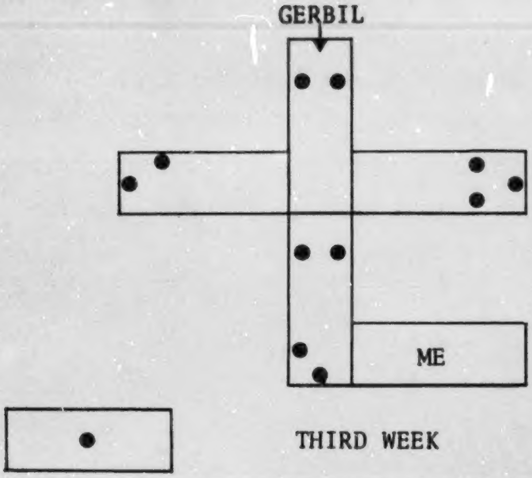
By Wednesday, the group had indeed come together and they began to take all kinds of initiative: they transformed the room by bringing order into it and decorating it - I hadn't told them to do this, they simply did it (in what little time they could squeeze out of their incredibly tight schedules). They appointed/volunteered for jobs in the room, and also elected two "class representatives," gave them special responsibility for the conduct of the group, and decided that they would supervise themselves for the two periods which I couldn't make the next day. They also planned a luncheon for the class the following week. We read a poem *together*, and one student read a really funny poem which *he* had written and everybody listened and appreciated it.

This felt so much better. The group was loosening up, giving and taking much more and I was working *with* them now, not against them. I didn't worry about what LA and what values we had done that week. I started worrying about how I could help that quiet kid come out, how I could help the kid who spent all his time playing at blowing things up be more constructive, and so on. I was becoming very involved with each kid.

The Third Week

This was our first week of really working together. My posture as a teacher (leader, friend) was now quite different. I would think and feel a great deal about different kids and try to get a feel for what they needed, individually and as a group. I felt I had always to be poised and ready to respond to the direction in which I felt they were travelling. Many times in the next six weeks we would do something quite unexpected because it was necessary. But the third week was pretty calm. We began by planning together what we would do for the week. We set the week's classes up on the board so we had a beginning on the skill of organizing time. We did this each week from then on.

I guess this was the "honeymoon period" of our relationship: we had lunch together twice, more things were brought in including a gerbil (our mascot, Freddie) and an electrical circuit, we did spelling, reading, writing, and attended a theatre performance at the school. Two boys made a desk organizer for me - it was a charming surprise. And, once again they wanted to reorganize the tables. So they made them look like this:



Notice that one student had a smaller desk by himself. This was very good for him because he needed a lot of his own space around him. It was quite obvious that this was a benefit to him because he was a strong voice for order and cooperation in the class.

As a result of the coming together during this week, I began to get a clearer picture of what sort of life these kids had at school. I was quite struck by the way their time was organized.

Morning		Afternoon	
5 minutes in homeroom		5 minutes in homeroom	
9:05- 9:45	class	1:07-1:44	class
9:45-10:25	"	1:44-2:21	"
10:25-11:05	"	2:21-2:58	"
11:05-11:45	"	2:58-3:35	"
11:45- 1:02	lunch	3:45	bus leaves

I imagined myself within a time structure like this and observed the following:

1. Lunch was the only time during the day in which you could relax with your friends. However, this was not very possible because the whole general purpose room was jammed with hundreds of kids, all talking at the same time. And as soon as lunch was over they had to go outside or they could be quiet in the library. No wonder they loved having lunch together in our seminar room.
2. I also realized that travelling from class to class was quite jarring because the teachers didn't know what was going on with other teachers. It is like visiting different houses on your street and being offered first pizza, then fish at the next house, then chocolate cake, then

hamburgers, then granola and yoghurt. You get indigestion. This situation was driven home the day the class came in after taking a gruelling science test; they were exhausted. They needed to come down from that period, just relax, and get themselves back together again.

From my own experience and observations of many friends, I have become increasingly aware of the necessity of developing a sense of how best to use time; it is a real art to use time creatively. I couldn't see how a time structure like this would lend itself to allowing the students to begin to realize that they could learn how best to organize their time. Why aren't organizing space and time important "subjects" in school? Does the school have to lay it all out for students? Under such constraints it is a bit unfair for a teacher to claim that "he doesn't use his time well" because students don't really have any time that is theirs.

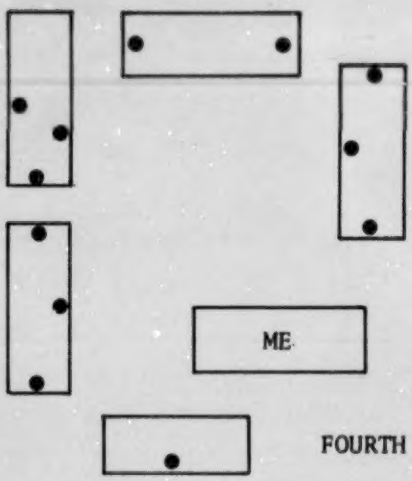
The second important part of their life which I gained some insight into is "marks." Marks have a life of their own; they are something to work for. They are not necessarily related to any form of production by the student. It is more like marks give an overall grading to the student - like eggs or oranges are graded. Marks are first and primarily (for this particular group of kids) what they bring home to mother and dad.

For the first papers which I "graded" I wrote all kinds of observations - what they had understood, what they hadn't, what was the next step in learning, and, since I was working within the system which was set up for all 60 LA students, the "mark." It was quite clear that the mark was the feedback which they sought and that my attempt at dialogue on paper had a very long way to go. Learning how to write an essay for them was chopped up into various unrelated assignments just as the day was chopped up into unrelated periods.

So we had fun that third week and my questions continued to roll in.

The Fourth Week

The fourth week saw us do the LA activities they were used to: learning how to write essays (disliked but familiar), spelling, reading books, and making posters and dioramas about them. We were working but nothing very exciting or creative was happening. A few new activities and procedures were introduced: playing a spelling baseball game, evaluating their posters and dioramas together (student and I), and cleaning up the room at the end of the week. Of course they changed the tables again; it now looked like this:



FOURTH WEEK

Everything was going along on a fairly even keel until Friday, when one girl asked me if the class could have a "big discussion" next period because someone was really bothering her and she didn't feel that hitting or kicking was the solution. So next period we put our chairs in a circle and she told the person that what he was doing bothered her. Each student had an opportunity to say what it was about the other students, or me, or the program that bothered them. They raised very ordinary issues, insults, kicking, fighting, throwing plasticene, not listening to each other and me, shouting, not enough tables, too much noise in the classroom in general, and the LA program.

Now at this point it is necessary to raise an issue about the issues which they raised. Why is it that such behaviour is *allowed* to surface in the classroom? This draws us into the real art of teaching. If too much structure is imposed on such primitive behaviour, it is pushed down only to emerge somewhere else. If too little structure is provided, no progress is made on civilizing, making social, human beings. So while such brash behaviour is not easy to live with, it seemed as if some of it was necessary. The talk *came* from the students; that is, they were themselves beginning to see the necessity of having some kind of order between people. (They wouldn't have called it order, of course, but that is what it was.)

So the things that bothered people were raised and they began to see how their own behaviour and attitudes affected other people. It became clear to them that even things which were considered quite innocent - like making fun of people's size - could really hurt people badly. Although everyone did not speak, I believe that everyone learned about how they could get along and (maybe) cooperate. And this was great progress for the fourth week together (and is it not doing values?).

The Fifth Week

The fifth week really saw us diving into the centre of learning and creating. We began the week by a discussion of the LA program. Such evaluations of where we were at and where we wanted to go seemed quite necessary at definite points since we made the direction out of ourselves. This time about the dreaded "essay work" - learning how to write essays. This part of the LA program was structured around a book called *The Lively Art of Writing*, which divided the essay work up into chapters on Opinion, The Full and Final Thesis, and so on. Each chapter concentrated on one thing and the students had to answer questions at the end of it. Our discussion revealed that (a) the students were not opposed to learning how to write essays, per se, (b) this book was too slow and repetitive for them, and (c) this book was not clear or deep enough for them.

The class was very good at criticizing the way the material was presented. They pointed out that there was too much padding: a point would be repeated over and over. They also commented that there was a lot of time spent on quite insignificant points so that concepts of real importance were submerged in the detail.

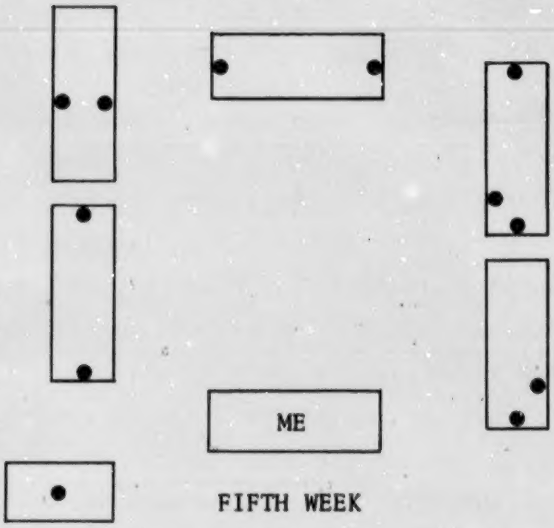
I took our discussion home and thought a lot about learning and teaching. I could see that I had to be very quick in presentation of material when they were ready and also know the material so well that I understood the heart of the matter. Let me give as an example the topic we dealt with: how to write an introduction to an essay.

As I looked more closely at the structure of an introduction, it became clear that what was called for was the ability to recognize a general topic and a narrowed down, specific topic from it, e.g., "Toronto's winter weather has never been a dream (general), but this year is one of the worst winters in a long time (specific)." Expand the general and specific ideas and you've got an introduction. This was the essence of the lesson on introduction - it didn't take six pages of writing about it plus 10 questions to answer. But what *was* necessary was to show the idea of general and specific ideas and give help with that where necessary.

The following day I presented the lesson in exactly this way and they enjoyed it. They were not against learning essay writing in this way. As I think about this now, I see that the whole exercise was in itself a very good learning experience: find out what is not satisfactory, why it is not working, get together resources to improve it, and try it in a new way. (Is not doing this values education - active involvement in shaping your learning environment?)

A second very important change happened this week and it was initiated by the same person who had asked for the big discussion about people's behaviour the previous Friday. The student decided to do a play, chose the play, and involved four other students in it. This was responded to by other students very creatively: one student began to write his *own* play and a couple of other students created a series of cartoon characters and began working on a cartoon to be videotaped. This indicated that they were beginning to be much more actively involved in their learning - not just going along with what somebody else set out for them to do.

Of course we continued our usual exercise of organizing the LA periods for the week and changing the tables around to meet our needs. The students managed to obtain one more table so that we each had some nice bit of space. The arrangement now looked like this:



FIFTH WEEK

The Sixth Week

This was only a three-day week because of parent interviews about report cards, but it was busy. Ten of the 12 were actively involved in play production, play writing, or cartoon production. We rehearsed one day, had a dress rehearsal the next, and presented to the other 50 LA students the following day "The Case of the Frustrated Corpse." Two things were noteworthy about the presentation.

First of all, one of the actors got the flu on the day of the performance for the whole group. There was a new boy in the grade 8.

The other two grade 8 teachers were quite concerned over how he would be received by the grade 8 students. He was brought forward by some of the students from our group to take the part (he had acting experience and loved it). He did very well in the play and was accepted by our group. He wanted to join our group permanently, we thought it was a good idea, and so he joined us.

Second, we made the play presentation into a learning experience. It was presented, then the actors and the audience talked about its strengths and weaknesses. Then we put it on again (it lasted only about 10 minutes). In this way play presentation began to be more of an ongoing process and less of a one-shot scary ordeal. As a result of this play presentation, some of the other 50 LA students got excited and also wanted to do plays. And our *entire* group decided to *write* a play for Christmas - and all be in it. Two writers came forth and set out to create a plot over the weekend.

Meanwhile the three cartoon makers kept working, but entered into a long period of frustration because of faulty videotape equipment. This week we were just too busy to think about whose table was where.

The Seventh and Eighth Weeks

These two weeks - just before Christmas - flew by. We all worked on the plot of the play on Monday. We had some disagreements about whether people should die (be shot, blown up, etc.) in the play. The new boy pointed out it was supposed to be a Christmas play and therefore should not show death but positive events. I exercised control here. I felt that it was not healthy for these kids to act out killing and dying. They had too much anger and aggression toward each other. I consciously made this judgment and led them in this direction.

By the next day, the script had been worked out and some of the kids found time to write it out, run it off, and distribute it to the class. This was the day before the entire school's Christmas concert. Many of our class had band practice and all classes were cancelled. The general level of excitement and anxiety increased by the hour.

By the next day everyone had seen the script and there was great dissatisfaction in the ranks. The chief writers looked distraught, and I heard that two of the most important characters were quitting. I had come into class prepared to go forward with the play. Full stop. (Another one of those times when all action seems to change directions in a second and the teacher must immediately get the sense of the new direction and *respond* to it.)

I did some fast thinking and talking and gathered the entire group together to discuss a *revision*. (I was astonished how much went on within the group *between* our formal classes. In this case, they had finished the script, written it out, run it off, distributed it, dissatisfaction arose, I found out, convinced one or two not to throw it out but to revise it, this got around, and they came into the class at least willing to talk about throwing it out.)

The entire group criticized the play - some wanted their lines changed, others wanted more lines. The amount of change was quite insignificant compared to the *process* which we went through.

Most significant is the feeling that came from the group that their creation, their work - once it was out for all to see - was no good. The biggest problem was getting them to be more accepting of their productions. (I'll dare to say that this reflects the treatment which they have received from others when they produced something.) This was the fundamental dynamic.

Once the group began to feel a little acceptance, they began to see that they could change, revise, add to what had already been done. So, they went through a much more creative process of revision instead of quitting. And, the revision was truly done by the *whole* group, that is, the work of the two writers was appropriated by the group and worked with further. This was definitely done *without* the writers feeling that they had failed and were bad writers. This process of the group working together so far looked like this.

- original idea to produce a play springs from student who incorporates other students in producing a play
- group of students presents play
- whole group decides to *write* a play
- writers chosen and write play
- group responds to play and revises it

You can see that the important elements in this process are: (1) the ideas originate with students, (2) there is a delegation of responsibility at certain times, (3) there is a shared responsibility at other times. This was indeed a creative response and shared responsibility - can these be part of values education?

However, there *were* problems with going through a process such as this. First, it should be noted that every group would not and could not go through such a process. The people in the group determine the form of the activity, so that each group expresses itself in its own way. The teacher's task is to elicit the response of the group and help give it form.

The process which this group went through needed a great deal of input from me, but not in the ordinary sense of "input" such as giving information. The group began by being very excited about what they were doing. We had three days (six 40-minute periods) to get the 10-minute play completely ready to show the larger groups. The students really wanted to do this but they couldn't get it organized, couldn't keep any order, couldn't work very well with each other. I realized that in this situation they had very few familiar props: no books, no old roles (the quietest boy was chairman of the board, for example), no old place to be (a table was actually turned upside down for this play and the rest were pushed to the side), in short very little familiar structure. I was not fully aware of the results of this state until afterwards, however, and had some difficulty with them. In any case, I did help them to bring order into the production by mapping out for them exactly what people would be doing in each scene and what props would be used and how they would handle them.

By the second day of practice we were all frazzled and I wondered whether I was experienced enough to provide the structure they needed in order to produce their play. We tried to discuss having a Christmas lunch together but nobody would listen. So the week ended on a low note.

The previous uphill week paid off. On Monday almost everyone brought in food for our Christmas lunch together - even a boy who was sick sent sandwiches with his father. They *had* heard each other! We had a fine Christmas lunch. We practiced the play once and presented it to the rest of the LA students on the next day. It came together remarkably well. We were all very pleased.

I reflected on the use of plays. Play production could serve many functions in this context:

- allows all students to get involved
- encourages students to work together
- gives opportunity for leadership and creativity with peers
- allows writing in ordinary language
- provides an intermediate handling of reality: not purely theoretical but also not entirely concrete
- allows people to speak out verbally, under the umbrella of a play
- allows people to step out of their normal roles and try out new social postures

I felt I myself had discovered a great deal about plays and people working together in this short experience. We all went home for Christmas vacation.

The Ninth and Last Week

During the last week of school before Christmas I realized that I had to move on to another school because I needed to work out more things about values discussions as well as "doing values." I decided not to break the news until after Christmas because I knew we would all be disappointed. I dreaded this Monday because I didn't want to tell them. I had rehearsed different ways of breaking the news.

I walked into our seminar room and was totally amazed. It was in perfect order! During our entire time together I had the feeling that the kids just couldn't put a sense of order into their room and I did not yet know how to teach them. I had left a note on the board just before Christmas vacation which said something like, "How about making a room of beauty *and order?*" So they really *could* put things together: it was a matter of eliciting it, not teaching it (most things had turned out that way).

We were really happy to see each other that day. Then the first thing one student said to me as he entered class was, "Is it true that you're leaving?" They already knew. So that was it. I told them why I was leaving and invited them to come down to OISE to get a tour of the library and other facilities and to see where I worked so I couldn't just disappear from their lives. We had a great trip the next day; we had lunch together for the last time in the OISE cafeteria and I told them which LA teacher they would have from now on.

Meanwhile, the videotape cartoon production had finally gotten going and it was completed within the next two days. The cartoon was about all the teachers at the school and myself; it was quite funny.

Students' Evaluation

The last thing some of the kids did was write letters to the director of my project, requesting that the program continue (which unfortunately was not possible). Here are three letters: first from a student who loves to write (even loves to write essays), the second from a student who hates to write, and the third from the student who showed so much initiative:

Jan. 4, 1977

Dear Dr. Beck:

For the last few months I've had Susan Pagliuso as my language teacher. I'm in the Grade 8 advancement program at . . . Middle School.

Susan's a great teacher, who understands kids well and discusses our problems very patiently with us.

We really hate to see her go (my 12 classmates and I), and we, as I said before, want her to stay.

I can't say much more except that we really want her to stay.

Also, the program we had did have variety; we were allowed to do the stuff we wanted to do most. I preferred essays, and also participated in two plays we did. Now, that's variety. It's not the average, everyday, boring dull work. We really had variety.

Yours sincerely,

Dear Dr. Clive Beck:

The program with Susan Pagliuso was not your average school day it was fun because we weren't restricted, educational because we did two plays, read, did posters and book reports. I liked Susan a lot and she made the program really fun.

Yours truly,

Dear Dr. Beck:

I would like to say the program with Susan Pagliuso was fun and educational. She made LA lots of fun and we looked forward to it even more than Unified Arts or Gym or Music.

She let us do what we wanted (within reason) and gave us extra privileges such as luncheons.

I think I will miss her more than my other teachers. Because she understood us, she was our friend as well as our teacher.

Sincerely,

Everybody didn't want to write letters, and wasn't expected to. I add these here as the students' evaluation of their experience.

General Evaluation

This was not the sort of planned school intervention with pre- and post-test results; it was an exploratory study. Yet it is possible to talk about the changes and the activities which happened in three areas: (1) how the students benefitted from the experience, (2) what kind of a Language Arts program it was, and (3) what kind of a values program it was.

The Students. It's quite obvious that in general we liked each other, worked hard, and had a good time. The amount of participation from the students increased every week; they came out of themselves more and more. Almost all of them really expressed themselves quite personally either verbally or visually or in writing; they found recognition and acceptance and felt much better about themselves. Of course they were much better at expressing themselves than at responding to others, but that was not troubling at this stage.

The emotional climate among them changed from one with a lot of hostility and bickering to one with much more good feeling and trust between people. They wanted this and simply needed someone to help them achieve it: to let them have their lunches, to help them have a talk from time to time, to help them learn how to work together. In short, they became friends. I think that they will have difficulty sustaining this without the group situation but this does not decrease its value.

In terms of formal productivity much can be said. For various reasons many of these students had not done well in regular Language Arts assignments: they were late or incomplete or missing. Looking at the group as a whole (not every student), you could say that they weren't very productive. But once the terms of reference were changed to fit *their* needs and their perspective and their creative drives, most of them produced in one way or another and half of them did exceptionally well. With help, students showed much drive, or the ability to sustain an activity over several weeks, or the ability to produce under time pressure, or the ability to work together in creative productions (plays, cartoons). I felt these were tremendous accomplishments.

Some benefitted more than others, needless to say. About half did exceptionally well, and the other half, while they were not able to put out as much, did come out into the group more and more. They were simply not at the same stage to start with and needed much more encouragement. Special help was needed for some kids in some areas. But we had had only nine weeks and our LA group was only one to three hours, five days a week out of their entire lives.

In general this program was beneficial to these students. The other two teachers involved and the principal of the school also felt that overall it was a good experience for this group of students.

The Language Arts Program. In one way it was a very good LA program, in another way it was inadequate. As a program which dealt with the most basic things about communication - the desire to communicate and express oneself and an environment in which this is encouraged - the program was good. And we used many traditional and somewhat newer forms to do this: wrote plays, short stories, speeches, letters, poems; produced plays and a cartoon; and had discussions.

The program fell short in that I did not have many resources personally in terms of the art of writing and a knowledge and real appreciation of great literature. I wanted to help some kids in more specific ways in terms of their writing, or to operate from a deeper knowledge about plays. It would also have been good if I could have put my finger on just the right book for someone to read and so on.

It was clear to me that both of these resources - the ability to elicit and encourage expression and great appreciation and knowledge of what others have done to express their ideas - were very essential for a good LA program.

The Values Program. If one considers the goal of a values program to be building a group which cooperates, communicates, and creatively builds a society (large or small), we were "doing values" all of the time. Several areas stand out as important.

1. *Atmosphere of respect.* It was obvious, once the students were encouraged to express themselves, that they did not think very much about the "other guy." Some of them were inclined to throw insults, some hit and kick, and almost all were terrible listeners. So we talked about respect for others and I tried to *show* and *expect* respect between all of us.
2. *Friendship.* Along with building respect, more friendships began to form. Some people were already friends, but new openings occurred: people were "let in" to tight circles, old friendships became more creative and balanced, the new boy was welcomed, people who hadn't talked to each other before now did so. The smaller, more informal grouping really fostered this; in addition our many lunches together made openings for friendships to build.
3. *Responsibility.* I expected these grade 8 students to be responsible for themselves, the state of the room, and the general direction of their LA program (which I would then translate into "action" for them). In

other words, I expected them to take active responsibility for their own learning rather than forcing them or giving it to them.

4. *Rules*. Rules, therefore, were kept at a minimum. It seemed that rules can be used to take away responsibility, judgment, and real confrontation. I could see how the average teacher in the face of 30 homeroom kids plus probably 70 other kids to relate to in a day might set up rules as instant reactions to various common situations, and some were necessary. But I found that there were too many rules.

We set up three rules only for their own benefit: no insults; no acting out of hostility and anger in plays; and students must always be supervised (a school rule). All other matters such as gum chewing, swearing, leaving the room, and so on were matters to be worked out between people.

Intelligent use of rules is very important for people's social development. As children become capable they need to be aware of *who* makes the rule, why the rule is made, and what are the consequences of breaking the rule. Rules are part of the structure which the teacher holds up for the students and their use can enable the students to grow more dependent or less dependent on rules in order to know what to do. The basic philosophy about rules which I used was: the greater the judgment and responsibility, the less need for rules.

5. *Order*. Within the same area of concern, but more general, is practice in bringing order to the spatial environment (here the classroom) and the temporal environment (here all of the LA periods in a week). The students had the responsibility to set up the environment as they wanted. I wanted to see if and how they could bring order into their space (world). It looked pretty bad, at times - messy and dirty. But they had to see what *they* themselves would produce (bad or good) without adults completely doing it for them.

As we already saw, they slowly increased the amount of order until they achieved a fairly decent classroom, ordered and decorated by them, which met their needs as far as possible. If you think of doing this on a larger scale, the importance of the process becomes obvious.

We did not do as much to practice putting order into their time: I think this must be a more individual or advanced skill. We did have deadlines and organize our week but this needed tremendously more practice. Had we continued, the right situation might have arisen to enable us to talk meaningfully about the creative use of time.

6. *Creative response to dissatisfaction*. Young students generally do a

lot of complaining about work and assignments (and so do older students for that matter). Why? How much practice do students get in actually changing a situation to make it more suitable for the people involved? We engaged in this process on several occasions; I didn't realize at the time how crucial it is for values education to promote the development of a creative response to dissatisfaction. The uncreative response simply leads one from complaints to discouragement to despair.

Could it be sheer coincidence that at the same time that we first talked through how they felt about the essay-writing work (and subsequently changed it), the first really creative thrust arose? The rewriting of the Christmas play was another example of working together instead of complaining. The importance of doing something about problems cannot be underestimated; of course, it can now be seen that students need *real* responsibility in order to be bothered enough by something to be able to stimulate a creative response. The usual problems they seem to have - like getting assignments done correctly and on time or behaving according to some less important rule - do not call forth creative response from them other than figuring out how to endure the consequences. Students must be involved at a much deeper level than this.

So the values program grew as we went along. It wasn't really Language Arts, it was the Politics of the Classroom - or how people worked together while they did Language Arts (it could be any activity). Indeed, depending on how you handle the Politics of the Classroom, you do actually end up with two different LA programs, both in process *and* content.

If we could boil all of this down to one bold and bald issue it would be: *What is the basic message given to the student by the teacher and the school?*

Is this the *basic* message?

"I want what you have to give.
Your contributions are good.
Your contributions are useful and meaningful.
I (we) will help you to increase your skill, knowledge, understanding, and contribution."

Or is this the *basic* message?

"I want your math assignment.
You have made twelve mistakes.
Your personal contributions will be accepted only if they are part of the curriculum.
You don't know this; you're stupid, *you* are failing, you aren't producing, you are a pest and trouble-maker."

When students do contribute something of *their very own,* how is the students' work and creativity received? Is it received warmly and responded to in a spirt of acceptance in which any inadequacies are used as a means for the students to increase their knowledge and ability to contribute? Or are the students made to feel really badly, as if they have failed, as if their work is bad, or they are a burden?

The teacher (and school) is the one who accepts the students' contributions as the parents (and home) first did and society will do later. If this is constantly kept in mind, it will be a great help in directing our educational system. If we want a society of cooperative and creative people meeting the demands of building a society together, then we must build an educational philosophy which gets us there. This is our task now.

APPENDIX 4

Case Study, Grade 10. Values Unit in a Religion Program

A STUDY UNIT ON RULES AT THE GRADE 10 LEVEL

Report by Norma McCoy

A. Introduction

The topic for a unit of study in two grade 10 classes was Rules. This study was carried out within the context of the Religious Education program in one separate school in Toronto. In this school, the grade 10 religion curriculum consisted of a general study of ethics.

The teacher and the researcher together selected the topic Rules because it constitutes an important component of an ethics course. There was no explicit attempt to deal with the subject from a strictly religious point of view, even though some religious rules formed part of the discussion. Rather, the researcher presented the topic in a broad, humanistic perspective which included a wide range of life experiences of students of this age with respect to rules.

There were four 70-minute periods spent in each class over a two-week period. The researcher conducted the sessions. The homeroom teacher acted as observer.

B. Purposes of the Study

Within the context of the general purpose of applying and testing the methodology, the particular purposes relating to the topic Rules can be stated as follows:

1. To provide the opportunity for students to reflect upon the general notion of rules
2. To enable them to grow in awareness of the function and importance of good rules for themselves and for society
3. To suggest a range of alternatives for dealing with rules which, for them, are either not functional or not important

4. To encourage discrimination between beneficial rules and unimportant or harmful rules

5. To provide the opportunity for students to think about the specific rules which are operative in their lives, to ascertain appropriate attitudes in regard to these rules, and to explore practical procedures for dealing with them

6. To develop a recognition of the need for sound justification in their decisions either to adhere to or to reject certain rules

7. To foster a readiness to question, to evaluate, and to discuss with others with respect to the rules which impinge upon their lives

8. To foster a willingness for active participation in the political life of their rule-making institutions (e.g., the family, school, peer group, church)

9. To foster an awareness of the diversity of individual needs and reactions regarding certain rules and of the variation of applicability of any given rule in differing situations.

C. Description of the Study

The materials designed for this study were adapted from Clive Beck's unit on "Rules" in the series *Man in Society* (1971-72). It should be noted that they include three distinct phases:

Phase I - A general classroom discussion of the idea of rules and principles which are either not beneficial or not important. This discussion included examples of such rules and ways of dealing with them.

Phase II - A small group activity (five or six students per group) in which students identified specific rules of this kind operative in their lives. The report from each group to the entire class included:

1) reasons why the rule in question was not a good rule
2) an explanation of why the rule was formulated in the first place or why some people might continue to consider it beneficial or important
3) alternative ways of dealing with the rule
4) likely consequences of either following or not following it.

Phase III-(a) An individual activity in which each student listed reasons why good rules are important for themselves as persons and for groups in society. From these, a class list was compiled and discussed.

(b) A small group activity in which students identified beneficial rules operative either in their families, at school, in sports, among their friends, within their church community, from civil society, or from themselves. The group reports included reasons why they considered these to be good rules. The entire class reacted to and discussed the ideas presented in each report.

D. Analysis and Critique

A realistic assessment of this study includes a number of positive factors. In general, the limitations arose more from the circumstances under which the study was conducted than from the methodology. It is difficult to predict whether, given a different set of conditions, these limitations might have been overcome or, at least, diminished. There were, however, in the opinion of the researcher, significant positive outcomes observable through the various phases of interaction within the group.

1. Limitations

(a) A primary limiting factor was the lack of rapport between the students and the researcher who conducted the four sessions with each class. In a short-term project of this sort, the students were being asked to accommodate themselves to a teaching style and to a procedure with which they were unfamiliar. The researcher, in turn, was unaware of the dynamics operating among the students and between them and their regular teacher, and was not cognizant of the specific needs, interests, and abilities of the students. Although in the process of interaction some of the lack of rapport was overcome, it did function as a limiting factor. The opportunity to meet the students and to take part in several classes beforehand would have diminished this particular limitation, but this was not possible.

(b) Insufficient time was another limiting factor. The examples generated by the students in their small-group activities were of real interest and concern to them. There was not enough time allotted to deal adequately with the complexity of the issues raised by them.

(c) The examples contained within the discussion outline were not very stimulating. The students themselves identified examples which were much more significant for them and held more potential for discussion. These examples included such rules as respecting privacy within the family; parents requesting that their children tell them where they are going; not telling friends what other people say about them; keeping in confidence what their friends tell them; receiving penalties for violations in sports; the school-leaving age of 16; going to church on Sunday; school regulations about clothing; reporting to homeroom at nine a.m.

(d) There was a strong tendency among the students to treat the experience as a debate and as a challenge to win an argument. Hence, it was difficult to encourage serious consideration of different opinions and to break down the stereotyped ideas held by many. There was a notable division in one class between the boys and the girls. In the discussion of example #4 in the discussion outline, there was a strong stereotyped conception of what was required of an official church minister.

The students were also inexperienced in working together in small groups and in discussing issues as a class. This caused considerable difficulty during the group presentations. Many students were eager to contribute to the discussions but in general they lacked skill in such routine matters as following through on an idea, taking turns, listening to others, etc. Interestingly enough, they themselves asked for time out to establish some rules of procedure.

2, *Positive Factors*

(a) The interest level for most of the students was high, since they were dealing with rule-related issues which were real and significant for them. The design of the materials, apart from the first phase, opened the way for them to identify such issues. There probably was some appeal in beginning with the negative considerations concerning rules. It was interesting to note, however, that the discussion in Phase III of beneficial rules and of the importance of good rules was as stimulating and controversial as it had been with rules they considered oppressive or useless.

(b) In the opinion of the researcher, the discussion approach to values education holds great potential for activity on the part of the students - individually, in small groups, and in the class as a whole. A carefully planned discussion outline of the kind used in this study has the double advantage of providing structure and direction to the teaching procedure and of allowing flexibility in the choice of issues and in the kinds of considerations brought to bear upon these issues. There was, in fact, no difficulty in stimulating discussion. Rather, it became necessary to establish procedures for ensuring that everyone who wanted to had a chance to speak.

(c) Attitudinal outcomes are difficult to assess in a short-term study of this kind. However, there were some indications of the students' readiness to work together in identifying issues, of serious attempts to justify their positions, of efforts to look at issues from many sides, and of searching for effective ways of dealing with rules which they did not like.

(d) In several instances, the discussion moved beyond the theoretical level. As mentioned, the students saw the need for and took measures to formulate rules which would improve the quality of the group's interaction. At another time, they initiated a discussion with their homeroom teacher about a specific classroom rule which was causing teacher-student conflict. Together they arrived at a compromise solution which they agreed to try out over the next few weeks. In regard to another contentious issue within the school, they proposed to form a joint committee of students and teachers as a means of having recourse to the administration.

(e) These discussions opened the way for some students who rarely participated in regular classroom activities and whose academic achievement level was low. In some cases, they were able to present mature insights about rules and to suggest considerations and exceptions which had not been thought of by their peers. This was a positive experience for them and it resulted, at least temporarily, in their gaining some respect and prestige from their classmates, who, in turn, were challenged to consider some important aspects of the issues which they had overlooked. While this result may not be directly related to any particular methodology, it is a convincing indication that the study of values should be carried out in a way that the students are able to deal with them in terms of their own experience rather than in the context of fictitious or remote issues. A realistic approach of this kind draws upon varying talents, experiences, and insights and enables different students to make significant contributions.

E. Summary

The homeroom teacher observed all the sessions and reacted favourably to the procedure, in general. A notable advantage seen in this methodology was its capacity to engage the interest of most of the students and to evoke their active participation. It was felt that these discussions had contributed to a better understanding among the students themselves and between them and the teacher. The teacher also considered this approach adaptable to other topics within the religion program.

From the researcher's point of view, the experience could be described as ragged and rushed. In an indirect way, however, the limitations indicated the potential within the approach. Better that there be not enough time than that students and teacher become bored. Better that procedures need to be established to contain the interaction than that it be difficult or impossible to stimulate discussion and exchange.

One apparent point during this short-term project was the value of the discussion outlines. From the outset, they enabled the students to sense the scope and direction of the study and they provided a framework which was both guiding and flexible. These outlines served as work sheets, and they became an effective means of compiling a body of content to which everyone had a chance to contribute. They also served to document students' real life issues against a background of values principles and ideas.

APPENDIX

RULES

(A) Principle for Discussion: Sometimes, the rules and principles given to us by other people are not very good.

This means that we are left with a difficult choice of whether:

(1) to follow them anyway

(2) to ignore them

(3) to change them a bit to make them better

(4) to make up our own rules

Can you think of other alternatives?

(B) Possible Examples:

(1) In some schools, students are given the rule that they cannot wear hats in school. Is this a good rule? Why or why not?

(2) In some families, children are taught: "Always tell the truth." Is this a good rule to teach children? Why or why not?

(3) On T.V. commercials, we are told: "Be certain with Certs". Should a statement like this be accepted as a rule? What is it really saying? What is it not saying?

(4) In some churches there is a rule that women cannot take any official part in the liturgy. This means that they are not allowed to do such things as reading or distributing communion. What do you think of this rule? Why?

(C) Group Activity:

(1) Think of a rule that applies either at school, at home, on T.V., in the church, in the civic community that you think is not a good rule.

(2) Give reasons why you think it is not a good rule.

(3) Figure out why it might have been made in the first place or why some people feel it is important to hold to it.

(4) What attitude towards the rule would you recommend? (See #A(1-4))

(5) (a) What are the likely consequences of following the rule?

  (b) What are the likely consequences of not following it?

(Prepare a group report to be discussed with the rest of the class).

(D) Principle for Discussion: Rules are important for both individuals and groups in society.

1. Think of reasons why rules are important.

2. Think of rules that you consider beneficial. These may be rules:
    a) in your family
    b) at your school
    c) among your friends
    d) in sports
    e) that you have made for yourself
    f) that come from your religious belief
    g) that come from civil society

3. When there is doubt whether or not a rule should be followed, what are some questions which you should consider before deciding?

APPENDIX 5

Case Study, Grade 13. Integrated Literature and Values Course

VALUES AND LITERARY CRITICISM

Report by Deanne Bogdan

I. Introduction and Rationale

Since the demise of grade 13 departmental examinations, high schools have enjoyed considerable freedom in shaping their course offerings in English, especially at the senior level; but there is usually at least one option which carries on the spirit of the now defunct standardized curriculum by teaching what we generally refer to as "the classics" - literature which has merited study as works of art. At St. Michael's Choir School, English 551 is such a course. Although the title might vary from year to year, from "Tragedy: A Study of the Human Condition" to "Images of Man in Literature," course content is invariably gleaned from the mainstream of Western literary tradition.

One of the underlying assumptions of a course comprised of literary masterpieces is that art has a certain moral value or civilizing influence. This assumption, while it is challenged by educators like Postman and Weingartner, who characterize it as an amusing superstition,[1] is persuasively supported by other thinkers, such as Northrop Frye, whose writings about the social importance of literature are as well known as his literary criticism. According to Frye, students will through the study of literature develop a critical sense, which is an indispensable tool for attaining responsibility and true freedom in a society that is continuously bombarded by psychically enslaving influences.[2]

Throughout history, both the philosopher and the artist have asked the same questions about the essence of life and about the nature of men, good and evil, love, reality, and so on. The alliance between ethics and art has always been a natural one. Bertrand Russell reminds us that the history of philosophy reveals an intimate blending of moral aspiration and admiration of timelessness,[3] in which art participates. However, it is important that a distinction between ethics and art be maintained, for while moral philosophy (or ethics) offers a set of principles to live by, literature produces documents of that life, of man's struggle to be heard, his loneliness to be touched, his presence to be felt, his passion, death, and resurrection, whether literal or symbolic. The themes are the same but the means are different. Both disciplines are concerned with the universal idea, but literature alone particularizes it in what Sir Philip Sidney calls the "speaking picture of poesy," which teaches through delight.[4]

Sidney's dictum is based on the Aristotelian notion that the moral reality of literature consists not, as Plato would have it, in its directly didactic import, that is, the effectiveness of a narrowly prescriptive lesson or "message" derived from its content, but in the integrity of its representation of the reality which it imitates. This representation, created and perfected by the imposition of artistic form on the content of life, exists primarily as an end in itself.

The moral overtones arising out of literature's power to re-create life, to make it more readily recognizable and intelligible to those who live it, are unmistakable. But they are overtones nonetheless. If we subscribe to the Aristotelian rather than the Platonic philosophy of literature, as I do, we do not denigrate or ignore the moral component in literature: indeed, we recognize its importance as an aspect of the shared assumptions between artist and audience which make literature possible. Literature thus encompasses values, and in so doing it exists, not for the sake of proselytizing for any one set of values, but in order to fulfill its unique aesthetic purpose.

The foregoing point of view is reflected in the aims and objectives of English 551. As well as strictly literary ends, such as stimulating precision and vitality in written and oral expression, and fostering an interest in style in order to lead to an appreciation of literature as art, the following general values goals form part of the course's raison d'etre: (1) to awaken the sensitivity of the student to problems of the day; (2) to relate literature to the personal lives of students; (3) to foster initiative and responsibility; (4) to help students appreciate and reflect on the passions, needs, desires, successes, and failures of human beings; (5) to help students formulate points of view, raise questions, pursue arguments, and, in general, acquire new ways of thinking about life.

As an English teacher I have always believed that literary education is not only integrally related to values education but that, in the Sidneian sense, good literary education *is* values education, that is, it instructs by way of its power to "move." Confronted with an unusually articulate and aesthetically aware group of eight grade 13 students, I decided to challenge them with this very thesis as put forth by Northrop Frye in *The Educated Imagination*. In mid-October we had completed five of the six chapters in Frye's book when Clive Beck suggested an experiment in combining my course with values education. It was with a great deal of interest but not a little apprehension that I agreed to the undertaking. I was, of course, convinced that literature could make a major contribution to moral education, but to presume that the converse was true was to my mind too much. Furthermore, in true Aristotelian fashion, I was fiercely protective of my discipline. An explicit, deliberate attempt to achieve values education through literature smacked of a Platonic view of the purpose of art. As well, my students, by training, background, and predisposition, tended to be absolutists while the Beck approach to values education had a somewhat utilitarian flavour. The whole exercise could end up as a futile attempt to mix oil with water. However, it promised to be an exciting and provocative challenge.

II. First Term

A. The Educated Imagination

The format and ambience of the class were optimal for the kind of undertaking Clive had in mind. The class met Tuesday and Thursday mornings for 75 minutes, an almost perfect length of time for a seminar of eight enthusiastic young men to come to grips with an issue. We moved the desks into a circle or semi-circle for the seminar presentations and theoretical discussions, the two methods we employed almost exclusively. Gradually Clive and the boys came to know each other better. They responded to his easy-going manner and the genuine interest he showed in them.

The pedagogical principle upon which we proceeded stipulated that the values aspect of the class was to be largely informal inasmuch as it was integrated with the established curriculum. Discussions of values topics would arise naturally out of the literary context of the prescribed works. This was, in fact, not unlike the practice adopted in most English classrooms. However, the method we chose to implement the principle was paradoxical in that values classes as such were to be kept separate from literature classes as such. This was intended to maintain the Aristotelian

140

orientation of the literature/values relationship and to guard against the study of literature as an art form becoming subservient to values education. The plan provided for one values seminar at the end of each unit of literature on topics directly related to those implied in the work at hand with the possibility of a values unit of four classes to be decided upon at a later date if time permitted. In their way, the content even of the values classes was integrated with the existing course structure. We were thus enabled to respect literature's resemblance to, but distinction from, the world of experience.

Having been plunged into *The Educated Imagination* at the beginning of September, the students were already used to tangling with the philosophical issues which sprang from Frye's sometimes difficult and often controversial utterances about the philosophy of literature. At times equivocal, but always eager, they had already dealt with topics such as the nature of the world of experience as opposed to that of the literary construct, the quest myth as the basis for literature, and tolerance as a direct social consequence of the power of the imagination to produce detachment. The final chapter, "The Vocation of Eloquence," inasmuch as it focussed on the relationship between language and morality, seemed to be a propitious link between strictly literary and more personal values issues.

Our first values class followed the completion of *The Educated Imagination*. We broke up into two groups, Clive leading the one and I the other. After several weeks of contending, on a fairly objective plane, with what were highly theoretical problems, the students were now encouraged to relax into making subjective value judgments in relating the material to their own lives. On the topic of rhetoric, we proceeded from considering the moral, immoral, aesthetic, and unaesthetic uses of rhetoric in advertising to how the boys felt about using obscenities in their own language; from the various functions of the social myths of progress, togetherness, power, and status to their own attitudes about what it means to "adjust" to society. The tenor of this class was more intensely personal than any of the other values classes. One particularly revealing account came from Henry, our most brilliant musician and all-round achiever. He confessed with surprising frankness and genuine humility that his chief difficulty in choosing a career was that he was "good at everything." In a society which ostensibly rewards success in the sciences more than in the arts, he was tempted to continue his studies in medicine or engineering rather than follow his passion for music. His line of reasoning was this: the chances of "making it" in music are much slimmer than in more conventional areas. Why not "go with the percentages" when you can compete with the best in both fields, especially when your parents, who have sacrificed so much for your education, have such high hopes for you? Also, what if you want to marry and have a family? Don't you have as much of an obligation to provide well for those you love as to fulfill yourself? He saw the problem in terms of the extent to which social environment should dictate the standards for choosing a lifestyle, a question which plagues adults as well.

The poignancy of Henry's response touched me deeply and I began to realize that I was becoming aware of these boys in a totally new way. Although I had always prided myself on the kind of rapport I enjoyed with my students, I had tended to react to them as a group of highly talented and versatile young men, gifted with social poise and that rare ability to perform under pressure in a variety of activities, of which the academic sphere was only one. But now I could see that I had stereotyped Henry as the Choir School boy *par excellence* without seeing him as a person experiencing the initial stages of oncoming adulthood as any other young man would, with all of its difficulties and uncertainties. The first values class had perhaps been more profitable for the teacher than for the students. I wondered to what degree the personal note of that class had been a direct result of its being a values class. Any conscientious English teacher would have been sensitive to the emotional ramifications of an issue like "the individual's relationship to society." But in a literature class, especially at the senior level, the imperative to keep the discussion objective would probably have militated against the kind of student-teacher involvement that we experienced. Somehow the knowledge on both our parts that the subjective component was a "legitimate" aspect of the class allowed Henry to explore his feelings more than he would otherwise have done.

B. Death of a Salesman

A local production of *Death of a Salesman* precipitated our studying Miller's play in first term rather than second term as was originally scheduled. We attended the performance as a group, and the intensity of the dramatic experience of the powerfully executed work so affected us all that we decided to postpone our study of *Macbeth*. (Concurrent with the classroom study of the Frye text were several short stories centred around the theme "Man the Outsider," which the boys had been working on extensively as a prelude to *Macbeth*.) Willy Loman as anti-hero would doubtless preserve the thematic organization as well as Shakespeare's most ignoble of fallen nobles.

In studying *Death of a Salesman* students presented seminars on purely literary topics, such as motifs and symbolism, naturalism, and expressionism in the play, and the tragic status of Willy in the light of Miller's well known essay "Tragedy and the Common Man." The boys were displaying a thorough appreciation for the richness of the work and we could see they were resisting the temptation to view the characters one-dimensionally. Furthermore, they exhibited quite remarkable fidelity to the task of interpreting the text. Whereas previous classes would invariably lapse into discussion of their likes and dislikes about the characters as people and about whether or not the play was outdated, these students succeeded in concentrating on the play itself. This was surprising for two reasons: first, their strong personal identification with the characters was obvious from their emotional reaction to the production - they had been unmistakably involved on a personal level. Second, the play addresses itself directly to present day values issues inasmuch as it is an indictment of North American society. Perhaps the students were beginning to glimpse the meaning of Frye's notion about the relationship that art bears to life; that is, that although human experience, as the material cause, so to speak, of literature, closely resembles literature, especially in the realistic or naturalistic mode, the fact is that "literature-like" is not "life-like."[5] Yet the urge to relate the one to the other in criticism is almost irresistible, and so it should be, as long as we are aware that art is descriptive, not prescriptive.

Class discussion of the play as a whole served as a fitting preamble to what was to be the first values class led by Clive himself. The import of the play as a critique of the American-dream-gone-sour bridged the gap between literature and life. Two major questions were to be examined: first, the inadequacy of Willy's philosophy of life as compared with Linda's, Ben's, and Charlie's; second, the problem of personal responsibility versus social conditioning in dealing with questionable values in an imperfect society. The latter, a variation of the adjustment-to-society problem already encountered in Frye, was to become a continuing theme as the year progressed. Student preparation for the values class included reading two short chapters on morality, compromise, and moral psychology in Clive's text *Ethics: An Introduction*, as well as a newspaper article by Arthur A. Cohen on William James's condemnation of the North American worship of the "bitch-goddess success." More specific topics included the definition and value of pursuing success, society's attitudes to "losers," and the morality of suicide, all with special reference to the play.[6]

Clive began with a brief outline of his ultimate life goals approach to choosing values. It was concluded that part of Willy's problem was that he suffered from a confused set of values because of his lack of self-knowledge; consequently he had allowed himself to pursue a narrow, stereotyped version of success which was materially oriented and derived from social approval. Although the tenor of this values class was much less subjective than the one in which Henry unveiled his decision-making crisis, it was potentially more explosive. It became increasingly apparent that the ideological differences between Clive's reflective but pragmatic philosophy, inasmuch as it recognized psychological motivation and existentialist considerations in morality, was bound to clash sooner or later with the students' "idealistic" application of traditional moral principles. Notwithstanding their avowed sympathy for Willy's plight, the boys were judgmental both about him and about Clive's "condoning" his suicide as an act of prudence and of freedom. Students' rebuttals included an affirmation of the doctrine of natural law by Ken, our resident theologian, a reminder from Henry that the will must be subject to reason, and a frontal attack by Michael on the destructive influence on moral ideals of looking at what people *do* do rather than what they *should* do. My worst fears about mixing oil with water were being confirmed directly in front of me. Clive was impressed with the students' background knowledge and undaunted by their vehemence and tenacity. We forged ahead determined to explore the apparent schism by moving on to a work which polarizes values positions even further.

C. A Man For All Seasons

Before continuing with my account, I think it appropriate here to add a note about my own views concerning motivation in literary education. Contrary to the opinion of educationists who advocate introducing students to a new work of literature by a kind of psychological seduction, an attempt to "sell" the piece by persuading students that it is "relevant" to their interests, I have always believed that such an approach is not only unnecessary but insulting both to the work and to the student, especially at the senior level. Except in the case of highly unmotivated students, a great work of literature needs no special pleading. In an average classroom the skilful handling of theme, plot, character, imagery, and so on should be such that extra-literary stimuli are out of place. This is, of course, not to say that the extra-literary implications of literature are unimportant. That the opposite is in fact true is one of the presuppositions of this paper. But to begin with aimless meanderings about individual value preferences is an impediment to the study both of literary and values questions: it prejudices the student in favour of viewing literature as just another example of a subjective value statement, and, as Clive himself has reiterated, it is an inefficient means of conducting a solidly objective inquiry into the values issues themselves.[7] In both areas this objectivity should be grounded in an analytic approach to any given piece of writing in order to develop students' capacity for reflection. Otherwise the fostering of values, as well as the appreciation of literature, can degenerate into a system of stock responses. If correlation with human experience follows rather than precedes critical investigation, students will be provided with a frame of reference extending beyond relative, shifting mental attitudes; they can look to a model or models by which they can measure emotional reaction and discriminate among modes of judgment. Perhaps the most cogent bond between literature and ethics lies at the educational level, that is, in developing a critical sense, without which, according to Frye, contemporary man robbed of any means of acquiring social vision falls prey to the cliches of mass advertising, the bromides of power politics, and the blind dictates of mob rule.[8]

Frye's injunction serves as an apt introduction to our next unit of literature study, *A Man For All Seasons;* for as we learned in reading the author's "Preface" to the play, it is this very commitment to reason, along with an "adamantine sense" of the self, which Robert Bolt maintains can lead modern man out of his self-created mire of enslavement and alienation. That Bolt reconstructed Saint Thomas More into a 20th-century existential hero is constant with the view that perhaps "a clear sense of the self can only crystallize around something transcendental."[9] Close scrutiny of the play discloses that Bolt is exploring, among other things, the relationship between the individual and ultimate values and that whatever synthesis he achieves is represented dramatically in more than a coincidental resemblance between More and the Common Man. They are both rational, logical, and legalistic. Neither is interested in seeking martyrdom: both are survivors, whose "natural business lies in escaping."[10] They are flexible on most issues and will serve two masters if they can, yet each is possessed of an unshakable adherence to the self which celebrates self-knowledge as the highest natural human virtue. For the Common Man that knowledge begins and ends with the survival instinct, with the "business" of "escaping"; for More it resides in the supernatural dimension in the act of faith. But they are identical in terms of certainty about their respective ultimate life goals.

I was sure that, from the students' point of view, to see the heroism of a Christian saint reduced to the same level as the opportunism of a machiavel was surely pushing practical morality too far. Given their harsh judgment of Willy Loman, they were bound to dissent violently. After all, one could hardly think of a more potent rebuke to an absolute value system than this most existentialist interpretation of a avowedly existentialist point of view. However, while the class did not accept the interpretation uncritically, they did not overreact. George thought that it made sense, but was a little too neat. Henry remarked that the real More was probably quite different from either the historical More or More the saint. He concluded that Bolt's profile was directly related to the use he wished to make of him; that, although Bolt's intention was probably not to create a document of existentialist philosophy, in the end More's character as a tragic hero would have been defined according to some kind of existentialist bias.

But what about the question of virtue and the self? How did it fit into the Christian conception of natural and supernatural values? In order to answer that question we first had to define concepts like self-knowledge and alienation: self-knowledge not only as being aware of, but as being true to, one's principles; alienation, as the feeling of being separated from the self. For the Common Man alienation is insecurity and estrangement from society. For More it means, purely and simply, isolation from God by denying one's conscience. Respect for the self, then, becomes a kind of bridge between natural and supernatural values. That finding one's true self and apprehending the vision of God are quests which coincide is part of a theological tradition including St. Augustine and Bernard of Clairvaux. The boys seemed to accept this resolution, but there were other problems, such as the question of compromise, sacrifice, and martyrdom. They could not ignore the fact that the ultimate difference between More and the Common Man is that one dies and the other lives. At this point the line between literary and moral values was very fine indeed, as it must be when a writer's philosophy becomes an intrinsic part of what his play is doing.

Taking up from where we had left off the following Thursday, Clive conducted the values class based directly on moral issues inherent in the play. We were rather naive in hoping to deal with all of the topics covered by the questions listed in Appendix B. Complex issues such as existentialism, compromise, and sacrifice cannot be discussed adequately in 75 minutes with senior students eager for comprehensive inquiry. We soon learned to limit our topics ruthlessly; but exposing the students to so much in the earlier stages allowed us to see which ideas were likely to engage them most. Often, as was the case in this session, the discussion veered off in a direction we hadn't anticipated, thereby revealing new areas of interest. The factor of freedom of choice in living either at the natural or supernatural levels as a barometer of moral maturity had struck these students particularly. We discussed the idea that both in literature and in life it is precisely this capacity to *choose* to act which defines what counts as moral choice. The reason we admire a man like More in real life is that he has resolved an inner conflict by making a tough decision.

The next question to consider was whether or not the play could be regarded as providing a set of rules to live by. The consensus was, "No." Phil said that the play was clearly documenting two modes of morality, that Bolt was not teaching us how to conduct our lives but showing us how knowing yourself helps you to live more effectively, whatever your goals may be. Michael, who displayed the most ability as a literary critic, concluded the discussion by noting that the double ending reflected the two value systems espoused by More and the Common Man, and that the final choice was left to the individual members of the audience. He said that the first ending, with Cromwell and Chapuys shaking hands, illustrated morality on the natural level, while the alternative ending, with the Common Man underlining the fact of More's death, figured forth the consequences of choosing supernatural values. This last comment, in particular, illuminating as it did the subtle relationship between literature and life, made me wonder whether being reflective about values perhaps had some transfer value to literary criticism, for it seemed that

Frye was getting through to the boys every bit as much as was Clive.

III. *Second Term*

A. *Hedda Gabler*

Thematic organization resumed in January under the rubic "The Tragic Heroine," a unit consisting of Henry James' *Daisy Miller*, Margaret Laurence's *The Stone Angel*, and Ibsen's *Hedda Gabler*. Here the question of freedom of choice was given a wider context to include its implications for problems peculiar to women in society. All three of the works concerned are invested with a strong psychological and sociological dimension: the plight of the ex-patriot American abroad in *Daisy Miller*, the Calvinistic repression of sexual expression in *The Stone Angel*, and society's constrictions on a patrician beauty with brains in *Hedda Gabler*. The possibilities for values discussion were virtually limitless. However, despite the wealth of material upon which to ground out investigation, I was determined not to treat the literature as documents of social history or moral inquiry. My Aristotelian instinct to preserve the artistic integrity of the works demanded that they be taught primarily for their own sake, their moral and philosophical import considered as valid but incidental by-products of their literary status. Clive supported me wholeheartedly in this, but we both wondered how it could be accomplished given the pronounced social purport of the works, particularly the Ibsen play. It is true that in some literature the moral and philosophical cogency of the content does tend to direct study away from purely literary considerations. However, the structural element, the principle of design, in these works is especially strong. Common to all three pieces is the tragic mode, that formal quality in literature which is constitutive of both the despair and the glory of the human condition. Through the Greek concepts of *hubris* and *hamartia*, through the individual's confronting his own aspirations and mutability, through his discovering the unexplored darkness within himself, and thereby learning that, rather than winning or losing, he both wins and loses, tragedy renders intelligible the universal truths about human nature. By means of concrete situation and individual characters, it shows man who he is. It was within this framework, then, that moral issues such as human motivation, responsibility, sin, death, and regeneration were brought to light in the classroom.

The literary emphasis on tragedy thus preceded Clive's emphasis on the particular values issues raised by the works in question, issues which encompassed previously encountered subjects like compromise and social conformity, but which were expanding to embrace larger sociological and aesthetic considerations.[11] Intelligent response to the ideas in question 2 (see Appendix C) necessitated reasoning on several different levels: interpreting the meaning of Shaw's statement, evaluating Ibsen's social message, appraising Shaw's view of Ibsen, and, finally, formulating a proposition about the relationship between art and life. Francis suggested that Shaw interpreted Ibsen as condemning idealists who live their lives wearing blinkers, but he was doubtful whether Shaw had interpreted Ibsen correctly. Michael, coining a new vulgarism, accused Shaw of turning Ibsen into a "conclusionist," that is, one who argues for a particular values position rather than leaving the moral issues open. John believed Ibsen to be more playwright than preacher. Ken, unwittingly reiterating Frye, declared that *Hedda Gabler* was first and foremost a play, which just happened to comment on social problems contemporary to Ibsen. What was becoming apparent was that the values aspect of the unit had enlarged the scope of the reflection from literary and values criticism to philosophy of literature and meta-ethics.

B. *A Modest Proposal*

A less felicitous ramification, the old problem of mixing oil and water, began, however, to emerge. The tragic tone which imbued the works we were studying, it seemed, was almost antithetical to the Utopian optimism of Clive's utilitarian ideal. Although tragedy, inasmuch as it reaffirms the human spirt, is not pessimistic, it does de-emphasize the individual's ability to control his own destiny, whereas values education strives to encourage greater confidence in that same ability. The polarization of these two points of view demanded a fuller investigation of both sides of the question. The next work on the course, Swift's *A Modest Proposal*, could be read as the most blatant example of pragmatism in all of literature. It was the perfect vehicle for studying utilitarianism. What was then required was to counterpose it with an equally compelling statement of tragedy, easily accomplished by changing our Shakespearean drama from *Macbeth* to the tragedy to surpass all tragedies, *King Lear*.

Given its satiric purpose, *A Modest Proposal* lends itself nicely to rhetorical and stylistic analysis. We examined the treatise as a classical oration divided into several sections which were designed to accomplish specific objectives and produce certain effects on the audience. I have found that students generally are keenly interested in the notion of rhetoric as the psychology of language and the importance of its function of linking writer to audience. A close stylistic study of the opening two paragraphs succeeded in uncovering an incongruity of tone, which, in turn, disclosed the duplicitous character of the narrator. While he appeared to be a self-deprecating, altruistic patriot, the manner in which he manipulated language suggested him to be an aloof, almost pathological observer, less concerned about the hapless victims he was describing than their lack of respectability. The subtlety and richness of the dramatic situation Swift had created between his audience, himself, and the persona behind the mask he had fabricated, simply by orchestrating language, was seen to be crucial to achieving his bitterly ironic sting. The students were challenged by the ubiquitous inversion of meaning of the tract, its humour and pathos, and its unabashed moral fervour. The values component of this section sprang from both the form and content of the essay. During discussion, Chris astutely pointed out that in order for such a piece to "come off," the writer and his audience must generally share the same values, the same basic presuppositions about man's responsibility to his fellow man. This comment led to a consideration of whether or not such a union would be possible in today's pluralistic society. Soon I began to hear the words "assumptions" and "presuppositions" more and more frequently used in the class. Francis remarked that being able to tie an argument to a particular way of thinking could help clarify issues in a debate so that both sides could be aware of where the discussion was moving, instead of just striking out blindly in the heat of emotion. Reflective statements like this one persuaded me that the student as critic was actually beginning to evolve.

However successfully we seemed to handle the moral implications of the proposal as Swift intended it to be read, that is, ironically, we as yet had to grapple with the knottier problem of the literal proposal, which, from at least a crudely utilitarian standpoint, made some sense. In order to treat the question more fully, we embarked upon a separate unit on ethics itself. Using the section "Ethical Theories" in Clive's text *Ethics: An Introduction* and some xeroxed handouts as our base,[12] we plunged into an inquiry into utilitarianism, hedonism, relativism, objectivism, and subjectivism, using *A Modest Proposal* as our principal reference point.

In all, four consecutive 75-minute classes were devoted to ethical considerations stemming from Swift's essay. The purpose of the first class was mainly to explode some commonly held stereotyped notions of utilitarianism and hedonism. Clive began by acknowledging that *A Modest Proposal* could be regarded as the ultimate vindication or refutation of utilitarian principles (depending upon whether one assents to the literal or the intended meaning). Taken literally, the modest proposer is suggested that cannibalism is the most expedient solution to the social and economic plight of the Irish. "You mean 'Let them eat babies'," quipped Michael. The class groaned at his "sick" joke, but recognized its aptness in typifying a bald, superficial application of the utilitarian paradigm. Clive then proceeded to outline the major tenet of classical utilitarianism: that questions of right and wrong, good and evil are considered in the light of consequences, in particular (for classical utilitarians) in the light of consequences for the happiness of human beings.

Student reactions typified the usual retorts to the utilitarian model: "The end then justifies the means, so the modest proposer was in the right all along; if that's true, you can justify what Hitler did to the Jews"; and "Hedonism is supporting the *carpe diem* theme." (Michael was the only student taking Latin and was pleased to explain the significance of his retort as "enjoying the high and not caring about the fall afterwards.") This gave Clive a chance to talk about the danger of interpreting "isms" in a narrow, one-dimensional manner. He distinguished between the modest proposer's version of utilitarianism and J.J.C. Smart's more sophisticated, comprehensive method of considering the consequences of the consequences. With respect to hedonism, he pointed out that pleasure or pain can be short or long range, that it can encompass the intellectual, emotional, and even spiritual, as well as the purely physical. It was a question of qualifying your definitions. This seemed to them to be reasonable enough, but Chris noted that the more you refined the differences between philosophies the more alike they looked. Clive agreed, but stressed their importance in supplying an objective vantage point in order to tackle complex issues constructively. Ken responded by relating the matter to people. "Philosophy can give you new insight into understanding how people think and feel, and that can help you to understand yourself, too," he concluded.

The remainder of class time was spent distinguishing further between various utilitarian and hedonistic criteria of value. Clive maintained that, while the Bentham and Mill form of utilitarianism was unrealistic in its attempt to achieve the greatest good of the greatest number in the long run and on the whole, this classical position was a necessary basis upon which to improve the theory. His own view is more realistic with respect to self-interest and the need to favour an inner group, and stresses a sophisticated process of examining the consequences of values in the light of a range of ultimate life goals of which happiness is only one. Chris's response that William Jame's "bitch-goddess success" was probably not a utilitarian goal in the refined sense led us to shift to a consideration of happiness. Does one pursue it directly, as Clive's theory advocated,[13] or regard it as a by-product of other endeavours? At this point the bell ended the period. Since Clive was unable to attend the next session, I explored the topic with the boys the following Tuesday.

The textual reference for the following discussion was Chapter 21, "Hedonistic Theories," of *Ethics: An Introduction,* which outlines definitions of happiness from Aristotle and Aquinas to Hobbes and Mill. We discussed the distinction between happiness and morality stressed in Clive's critique of the Aristotelian position. To deny that there was such a distinction, I suggested, was to reject the dictum, "Nice guys finish last"; and there seemed to be some evidence, at least in the spheres of politics and business, that this could hold true. Henry thought it to be a cliche, that it was true only if pleasure is defined in the sense of immediate gratification. Again, he added, it all depends upon the context of your terms. What does "finish last" really mean? In terms of "in the long run and on the whole" one might well envisage a man on his deathbed feeling the pleasure of a moral life. I replied that what Henry was describing was the Aristotelian paradigm of happiness as a consequence of virtue, not the utilitarian one of morality as a means to happiness, unless, of course, the "good guy" intends to sacrifice everything for the *pleasure* of leading a good life. It was a question of priorities. We saw that there were two directions of thought operative here: the Aristotelian view of "people for morality" holds morality as the primary goal of man, and happiness as a natural consequence of fulfilling that goal; however, the utilitarian ideal of "morality for people" views morality as a means of pursuing and achieving happiness. "You mean it's the difference between 'Pay now, fly later, and fly now, pay later,' grinned Michael. The next two classes saw Clive's return and further investigation of the meaning of happiness. I reverted to my role as observer and have reproduced the dialogue of those particular classes in Appendix E.

The final values class on *A Modest Proposal* (after the four classes on values as such) concentrated on identifying both the literal and the real proposal with a specific value position. This entailed the boys' coming to grips with the respective assumptions of various "isms." It was concluded that the literal proposal espoused values of economic efficiency, race, and class over and above the rights of the individual to physical well-being and human dignity. Not only were Swift and his audience united by certain assumptions about human values, as Chris had noted earlier, but, according to Michael, the author seemed to be poking fun at one of their shared assumptions, namely, that morality, love of one's fellow man, and patriotism are qualities which could be legislated. Swift was challenging the notion that laws were sufficient to solve social problems. People's attitudes had to change and that could happen only if they got involved. The apparent air-tightness of the literal proposal was crucial to the ironic intent because, even taken at face value, it was clearly a band-aid approach to a social problem of epidemic proportions. Here were two insights into Swift's essay which extended beyond any purely literary criticism I had read on the subject, and yet they showed sensitivity to both the philosophical and literary dimensions of the work, the one reinforcing the other.

C. *King Lear*

By the end of the values unit on *A Modest Proposal* we seemed to be about as far away from King Lear as was possible. However, the students' familiarity with values theories made their acceptance of the philosophical framework I adopted for teaching the play quite natural. The critical basis for this approach was John Danby's *Shakespeare's Doctrine of Nature*, in which are outlined two world views characteristic of the Elizabethan mind: the medieval vision of Nature as an ideal pattern, which includes man as the highest creation, and the Renaissance view of scientific humanism, which sees man separated from nature and superior to it. The characters are divided into these two camps: Lear, Kent, Edgar, Albany, and Cordelia in the one; Edmund, Goneril, Regan, Cornwall in the other, with the Fool straddling the two.

The danger of using a theory like Danby's to teach a tragedy of the magnitude of *King Lear* is that of ultimately reducing a great work to a propositional statement, the very temptation I had been trying to resist all year. Cogent as it was, the philosophical background could not be allowed to become the basis for merely "decoding" the meaning of the play, for extracting the thought from the action, for wrenching content from form. However, the play was its own best defense. For *King Lear* is not only an allegory of the Elizabethan temper, but of man's eternal search for self-knowledge. The tragic structure of the play fuses with its ideational content in a perfect integration of the universal and the particular. The work defies simplistic interpretation or automatic emotional response. Because of the complexity of the plot and characters, analysis is never easy but neither is it tedious, for Shakespeare unremittingly plumbs the deepest recesses of human emotion.

The decision to substitute *King Lear* for *Macbeth* was a gamble. I had attempted to teach *Lear* once before with quite disastrous results. Not only is it difficult, but it demands a maturity and life experience outside the ken of most teen-agers. Despite the ability and positive approach to learning of the present class, I was uncertain about their capacity to meet this challenge, especially at the end of the school term when, with the onset of spring fever, the pace begins to slacken generally. However, they responded well to five weeks of intensive confrontation with a work whose literary and philosophical richness are equally compelling. It proved to be a fitting conclusion to a year of moral and aesthetic education through literature.

Although it is, of course, impossible to know for certain, I was by now convinced that the students' foray into values education had contributed to a honing of their critical sense which it would not have otherwise received. The high level of literary appreciation continued with the study of the nature of good and evil, of authority and responsibility, of the validity of traditional versus personal values, of the complexity of motivation and of enlightenment through suffering - all issues inherent in the play and replete with the values component. But there was more. The students' training in reflecting on both the principles and methods of ethics gave them, I feel, a context for the stretching of the imagination which they had undergone; it supplied them with a vantage point from which to contemplate "the height of (the) imaginative heaven and the depth of (the) imaginative hell"[14] they had visited. This stretching worked in both directions, from the literary to the philosophical and the philosophical to the literary. In terms of the latter the students' response to the drama was deepened inasmuch as they had become keenly aware of how values change with social customs and of how crucial was the bond of moral assumptions which the dramatist shared with his audience. They

were thus better equipped to apprehend the sacrosanct nature of the sense of outrage with which they would have apprehended Edmund's casting off the order of Nature. A truly enriching experience of the play demands, for example, suspending belief in the myth of common-sense, which typifies the Edmund faction, yet which is accepted so uncritically by the 20th century. The boys, in realizing this, were thus better able to appreciate the multi-faceted nature of the characters both in an allegorical sense, as embodiments of ideas, and as single human beings fraught with needs, desires, and conflicts.

D. Conclusion

The progression from literary criticism to the values component helped to relate the play to the students' own lives in a highly reflective way. They understood, for example, that the two world-views which framed *King Lear* were not guides to better or worse living, but two antithetical philosophies vying for pre-eminence in the cyclical progression of history. They could relate the split in the Elizabethan psyche to our own dissociation of sensibility in the 20th century in terms of varying presuppositions about the nature of man and the universe. They became aware that the moral and philosophical wheels have, in a very real sense, come full circle, and that we are striving for a third alternative, a synthesis of two polarized ways of seeing, in much the same way as Shakespeare was in *King Lear*. In short, they enlarged their perspective of life. To be involved in this kind of educational process is not to teach social history, ethics, or philosophy, but simply to accept the moral mandate of the English teacher, which, according to Frye, is to facilitate "the transfer of imaginative energy from the literature to the student."[15]

As a person who is committed to literary education, I have long been concerned about the relationship between literature and values. On the one hand, there are those who would strip the literary masterpiece of its moral component, who would almost ignore the value import of the referential meaning of words. On the other hand, there are those who would make the artistic stature of literature subservient to whatever psychological and educational benefits can be gained from studying literature primarily for its values ingredient, for its use in teaching "verbal perceptions and understanding in life, and not merely in art."[16] What is required in English studies today is a median between these extreme positions. The fact is that all English teachers teach values, explicitly or implicitly, wittingly or unwittingly, and most of them do it badly. The inept teaching of values through literature is not better than no values teaching at all, as some teachers think; it is damaging to both ethics and literature. It bears repeating that the coalition between them is natural but not easy. It is my belief that the systematic, objective investigation into the moral issues underlying literature studied at the senior high school level, be it termed values education or philosophical criticism, is indispensable to the proper study of literature *per se*, to understanding what Aristotle would have called the "thought" of literature, which, along with plot and character, comprise the three objects of imitation.[17]

In order for the moving power of art to become a reality instead of an "amusing superstition," students must be properly disposed to adopting a critical temper, and this entails their becoming attuned to the potent cognitive element in great works of literature. Whether or not we subscribe to Sidney's dictum that the *purpose* of art is to instruct with delight, we cannot escape the didactic influence of the "speaking picture of poesy."[18] The future of civilization as we know it may very well depend upon the capacity of our students to respond fittingly to its voice.

NOTES

1. Neil Postman and Charles Weingartner, *The Soft Revolution: A Student Handbook for Turning Schools Around* (New York: Dell, 1971), p.38.
2. See especially Northrop Frye, *The Educated Imagination* (Toronto: CBC Publications, 1963) and *The Stubborn Structure: Essays on Criticism and Society* (London: McLuhan, 1970).
3. Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1945), p.37.
4. Sir Philip Sidney, *A Defence of Poetry*, ed. J. A. Van Dorsten (London: Oxford University Press, 1966) pp. 26, 27, 33.
5. Northrop Frye, *The Educated Imagination*, p.37.
6. See Appendix A, "*Death of a Salesman*, Some issues with a moral or values component," especially nos. 1, 4, 5.
7. Clive Beck, *Educational Philosophy and Theory: An Introduction* (Boston: Little, Brown, 1974), pp.189-190.
8. Northrop Frye, "The Vocation of Eloquence," in *The Educated Imagination*, pp.56-68.
9. Robert Bolt, "Preface," *A Man For All Seasons: A Play of Sir Thomas More* (Scarborough: Bellhaven House, 1960), pp.xii, xiv.
10. __________, *A Man For All Seasons*, p.74.
11. See Appendix C, questions 2 and 4.
12. Henry Sidgwick, *Outlines of the History of Ethics for English Readers*, with an additional chapter by Alban G. Widgery (Boston: Beacon Press, 1960), pp.235-250; and J. J. C. Smart, "Extreme and Restricted Utilitarianism," in Philippa Foot, ed., *Theories of Ethics* (London: Oxford University Press, 1966), pp.171-183.
13. Clive Beck, *Educational Philosophy and Theory: An Introduction*, p.268, and *Ethics: An Introduction* (Toronto: McGraw-Hill-Ryerson, 1972), p.88.
14. Northrop Frye, *The Educated Imagination*, p.44.
15. Ibid., p.55.
16. Leslie Stratta, John Dixon, and Andrew Wilkinson, *Patterns of Language: Explorations of the Teaching of English* (Heinemann Educational Books, 1973), p.98.
17. Aristotle, "The Art of Poetry," in T. S. Dorsh, ed., *Classical Literary Criticism: Aristotle, Horace, Longinus* (Harmondsworth: Penguin, 1965), p.41.
18. Sir Philip Sidney, *A Defense of Poetry*, p.33.

DEATH OF A SALESMAN
(Some issues with a moral or values component)

1. Arthur A. Cohen supports William James' condemnation of North American society for its worship of "the bitch-goddess success." Is it really wrong to have "success" as a goal in life? Discuss the treatment of the pursuit of success in Death of a Salesman.

2. Setting aside for the moment the question of the technical meaning of "tragedy" in literary criticism, in what sense and to what extent (if at all) was Willy Loman's life tragic?

3. Willy despised Charlie and his way of life. Yet Charlie appeared to "succeed" in a certain sense, and was extraordinarily kind to Willy. Both Charlie and Bernard displayed a maturity that in everyday life we might regard as admirable. Yet one senses that in Miller's view Willy was a more admirable person. How are we to resolve this issue?

4. To what extent was society responsible for Willy's illusions and unrealistic goals? To what extent was society responsible for his "downfall"? Should society be kinder to the Willy Lomans of this world?

5. What were the psychological forces and motivations at work in Willy's suicide? Discuss the morality of Willy's suicide.

VALUE ISSUES

(With special reference to A Man for All Seasons)

1. What is existentialism? Here are some suggestions: (a) It is the view that one should not fit one's life to a preconception of how humans should live but rather have one's principles grow to fit one's life. Life, existence comes before principles. (b) It is the view that a fundamental value in life - perhaps *the* fundamental value - is to be true to one's emerging self and principles, whatever they may be at a given time. Is there value in the existentialist perspective?

2. In the play, Thomas More is represented as an existentialist in the above respects. Is the Common Man also an existentialist in these respects?

3. The Common Man is represented as a skilled pragmatist. But is not More also a skilled pragmatist? Is not a strong component of pragmatism and "compromise" essential in any morally mature person?

4. In pursuing ultimate values one must make compromises. But one must not compromise the ultimate values themselves. Nor should one set aside one's moral principles for no good reason, simply through the influence of some irrelevant pressure, impulse or desire. This is opportunism or expediency. One must have good reasons for one's compromises. Was the Common Man an opportunist or rather a creative compromiser?

5. A morally mature person is usually able to develop creative solutions to problems such that he acts morally without making *real* sacrifices. The notion of "sacrifice" is very problematic. In what sense (if any) did More's death involve the sacrifice or "giving up" of anything?

6. A person (such as More) who is reflective and creative in his morality will be misunderstood by many people, and resented by others. What is moral to one person is not moral to another.

7. Is More, as represented in the play, more moral, more noble, more admirable than the Common Man?

HEDDA GABLER

(Some issues with a moral or values component)

1. What ideals was Hedda pursuing? What compromises (if any) should she have made?

   Note: (In order to come to grips with the "should" question here, a rather complex analysis of the relevant issues is needed)

2. In The Quintessence of Ibsenism, Shaw states that if Europe had heeded the gospel of Ibsen many of the tragedies of World War I and its aftermath could have been avoided. Do you think Ibsen was preaching a gospel? Do you accept Shaw's assumption that it is legitimate for a playwright to do so?

3. Ibsen saw within Tesman the suffocation of dull conformity and within Loevborg the dissipation of unbridled self-indulgence. To what extent can a person be a truly free spirit within a society? Is not some degree of social conformity at least necessary, if not desirable? It might be argued, for example, that Loevborg's most worthwhile activity occurs after he has made an attempt to leave his social rebellion behind him. (But was it really his most worthwhile activity?)

4. To what extent were Hedda's problems similar to problems many women experience in present-day society? Could a change in societal arrangements and expectations help toward a solution of such problems?

APPROACHING VALUE ISSUES

(With special reference to Jonathan Swift's A Modest Proposal)

1. With reference to values and questions of right and wrong, analyze the following concepts:

   Hedonism

   Utilitarianism

   Subjectivism

   Relativism

   Objectivism

(For brief background reading see Clive Beck's Ethics, Chapters 21, 22, & 23 and Henry Sidgwick's Outlines of the History of Ethics, pp 240-250)

2. To what extent is Swift's "modest proposal", taken literally, a utilitarian proposal? Is it, taken literally, a subjectivist, relativist or objectivist proposal? What is your value assessment of the literal proposal?

3. What moral proposal is Swift actually making to the people of Britain? Does it appear to be derived from any particular value theory? What do you think of the actual proposal?

4. What values, principles and methods might one use to evaluate a moral proposal such as Swift's?

Sample of Class Discussion of Values

The following discussion arose from a homework assignment, a written evaluation of possible objections to utilitarianism listed at the end of the chapter, "HedonisticTheories", in Ethics: An Introduction.

"Happiness"

Francis: Individual desires are inadequate as a basis for making decisions about happiness because people are naturally selfish. What the public thinks will make them happy is not necessarily what is good for them.

Ken: Happiness can be the end-product of morality if you are true to yourself.

Clive: Is it an adequate criterion?

Phil: No, because happiness is so short-lived.

Henry: It's okay if you define happiness in the sense of beatitude the way Aristotle and Aquinas do.

Clive: But my definition posits that you can't build happiness into morality in that way. You have to distinquish between the experience of happiness and its causes. My definition distinquishes between the personal experience of happiness and, say, the notion of serving God. There are two elements here, and, even though they are linked, they are not identical as Aristotle and Aquinas say they are. If Aristotle and Aquinas were right, you couldn't ask the question, "Does being good make you happy?" But you have to be able to ask it because we all do.

Henry: Can happiness be defined as "satisfaction"?

Clive: It depends upon what counts as "satisfaction". It wouldn't be "getting satisfaction" in the sense of someone paying you a debt he owes you.

John: Is your definition close to the Epicureans'?

Clive: Yes, but theirs ruled out extremes; mine doesn't. It can include both the spiritual dimension and the almost physiological level of intense personal experience.

Ken: I don't buy that. It seems to selfish.

Clive: What about in the sense of Bentham and Mill? Would it be all right to add the criterion of universality so that it is clearly not selfish? Further, what principles would you include, apart from happiness?

George: Principles - always acting according to principles.

Francis: Personal development.

Phil: Community service, the common good.

John: Success in the sense of fulfilling our capacities.

"Intrinsicality"

Clive: Let's move on to the objection that, not consequences, but the intrinsic good or evil of the act should be the criterion for judgment. Intrinsic good is defined as that which is good in itself without regard to consequences. What do you think of this as a measure for making moral decions?

Francis: I agree with it. In the case of a murderer, the evil is in the killing, not the jail sentence he gets as a result. In the case of suicide, the intrinsic evil is the waste of human life.

Clive: There are inconsistencies here. On the one hand, we are speaking of intrinsic factors, but on the other hand you still appeal to happiness, fulfilment and so forth in justifying other principles and values you add to the list. If you opt for intrinsicality, how do you ensure that you can achieve happiness, personal development, and so on? What if an intrinsically morally good act makes you miserable?

George: You mean principles are the means not the end.

Ken: I think George is referring to "Fly now, pay later" rather than vice versa.

Henry: The rightness or wrongness of the act in itself should not be the only criterion.

Francis: You can perform an intrinsically wrong act for a good reason.

Michael: Or an intrinsically good act for a wrong reason, like giving up your life for a principle but because you want the glory of sainthood, the way some people interpret Thomas More's martyrdom.

"Conscience"

Clive: Let's focus on Henry's idea that moral principles alone cannot be a guide to life. In most cases this may work. But what about the instances in which it doesn't? How then do you judge? Some say you should live by your conscience; others,by intuition, others, by Divine Guidance. Intuitionists like G.E. Moore in the early twentieth century said that you can simply see what is right and wrong. Divine guidance is complicated because believing in it involves having a certain kind of faith, some have it, others don't. If you opt for conscience you have to ask "Where do I get my conscience from? My parents, society, my peers, the Church?"

Henry: Unless you go for "informal conscience", on which the Catholic Church bases personal morality, everyone's conscience or intuition is different.

Clive: The same is true of feelings. That's why it's important to scrutinize your values constantly.

Phil: Is what you're saying in all of this that in most cases we can be objectivist but sometimes we have to be subjective?

Clive: My position on conscience is that it is an important mechanism, a sort of short-cut to solving moral dilemmas. But the key point is to develop an educated conscience by continually discriminating among values in the light of objective considerations in many different situations, not only while you're confronted with a problem but even after you're resolved it. You reflect upon the consequences. It's like a sixth sense. Women's intuition is not some mysterious faculty that men lack because they are physiologically different. In our culture women happen to be socialized at a much earlier age than men. They have many years of learning experiences behind them in the same way that a farmer intuits that a sheep is sick just by looking at it.

George: Is is possible to change your conscience from, say, absolutism to hedonism?

Ken: But in doing it are you being true to yourself?

Clive: Yes, but in a much more complicated sense than would first be apparent. And this means that nothing is intrinsically good or bad. It depends upon the reasons for the goodness or badness.

Ken: No, I can't agree with that. You can preserve the idea of intrinsic value and still make it work; for example, lying is intrinsically evil but it would be right to lie depending on the circumstances.

Francis: Like lying to the police about hiding a felon whom you know is innocent.

"Objectivism and Subjectivism"

Clive: This is to qualify the theory of intrinsic value out of existence. There is no longer any point in holding that moral values are intrinsically good and must be upheld no matter what. It would be easier for the utilitarian to make a decision than an absolutist in a case like that; but it is still not easy. Making moral decisions is tough for anyone who strives to be truly reflective. The utilitarian must continually ask by what principles he is judging the consequences. Subjectivism, relativism, and objectivism are ambiguous terms, but important ones. We can't just say "Oh, that's subjective, or that's simply relative, so there's no point in discussing the issue."

Chris: But if two points of view are hopelessly opposed, it is useless.

Ken: It depends upon how open they are in their thinking.

Clive: Let's take a look at the ultimate life goals on pg. 13. Are they subjective or objective?

Michael: You could avoid discussion by saying they're subjective.

Clive: They're subjective inasmuch as they inhere in people, but they're objective inasmuch as they can be studied. Also you can have either subjective or objective feelings about them. A subjective feeling is one which ignores evidence.

George: Yes. It seems to be a fad nowadays to take any given value and say its subjective. It's a cop-out. Because something is hard to achieve, people rationalize their failure.

Phil: And their laziness in trying to resolve it.

Clive: As I said before, all human beings are both subjective and objective. They have attitudes about things, but can choose to carry out an objective inquiry. And that inquiry can be either subjective in that it can jump to conclusions or objective in that it can examine the facts. This is a middle of the road value position; objective in the sense that a value can be investigated but subjective because it is relative to human needs. What do you think of such a position?

Michael: Would it mean that telling lies is wrong only if it affects human being adversely?

Clive: Yes; it means that the ultimate test of truth-telling depends upon the way it affects people's lives.

Henry: That in turn depends upon your priorities. Take the issue of killing seals. Those in favour of it are more hard-nosed about protecting their jobs; those against, are worried about things like ecology and humane treatment of animals, etc.

Clive: That's a good example. I can't see any right solution to the seal problem. What's right for the seal-hunters seems wrong to us. Sometimes you end up in a serious confrontation. But you do on any value position. We cannot criticise utilitarianism because it is unable to settle certain disputes. Some disputes simply cannot be resolved in a black and white manner.

George: The matter of seals is a slippery question. (Groan!)

Clive: We're treading on thin ice. (Boo!) This raises the question of relativism. Maybe we have to throw out universalizability and restrict our interests to a certain segment of the population.

Francis: But then you come back to the Hitler question.

Clive: I don't think so. My position militates against self-deception, which is bad for civilization. Suppose you are forced into a certain kind of behaviour; for example, you've always wanted to be a professional musician, but you can't make enough money at it. So you take an undemanding nine-to-five job as a bank teller or the like. After awhile, you start rationalizing how worthy the banking profession is. A certain amount of this self-deception is necessary for ego survival, but on the whole it is best to face up to why you do the things you do.

Henry: Would you say that ego survival is an ultimate life goal worth striving for?

Clive: Yes, but not the only one

Henry: You can combine it with, say, respect for others. Even though someone else is a better musician than me, I'm much wiser for knowing it.

Clive: That's the kind of knowledge that comes from trying to be objective. Part of the value of an objectivist position is that you can work out *why* something is wrong, and restrict your blame and objections to those reasons. If we find, someone's behaviour wrong because it is inconvenient (e.g. a thief) we should oppose him for that reason and not *also* because he is"evil" in some intrinsic way. It can be very damaging for someone to attach a label to himself or others because he doesn't know enough about what he's dealing with.

To summarize, in this discussion of utilitarianism, hedonism, objectivism, relativism and so on, I have been trying to show how very complex moral issues and terminology are. No simple theory will do. This is clear in the text from the summary of my position on p. 92:

> It is a functionalist theory in a sense in that it sees actions and objects as having certain functions or purposes; but it is basically non-functionalist in that it requires that functions be worked out in light of ultimate life goals rather than simply being assumed to inhere in the actions or objects themselves. It is a hedonistic theory up to a point in that it sees happiness of oneself and others as a major life goal; but it does not insist

that happiness is or should be the only ultimate life goal. It is a utilitarian theory, but not in the classical sense that it advocates treating everyone alike, or in the contemporary sense that it advocates an "achievement" or "success" orientation. It is not a subjectivist theory, although it stresses the relevance of "subjective" phenomena in the psychologists' sense of the term. It is a relativism, although an objective relativism rather than a radical relativism. It is an objectivist theory, although not an absolutist theory. And it is not an intuitionism, although it recognizes that instruction as a semi-automatic mechanism has a role in the practice of morality.
(Clive Beck, Ethics: An Introduction)

KING LEAR

(Some issues with a moral or values component)

1. It might be said that Edmund's Machiavellian approach to live is explored in the play, shown to have certain rewards, but finally rejected. Equally, however, it might be said that an innocent stoic, honest approach to life is shown to be less than satisfactory. It is not clear that virtue is rewarded, or even is its own reward. What do you think the play is saying (if anything) on these issues? What are your views on these issues?

2. At certain points the play appears to condemn the disregard of tradition and convention (for example in the treatment of parents and kings). However, Edmund shows a kind of patriotism (Act V Sc i, 1 68: "...my state stands on me to defend, not to debate"); Edgar calls on all to "Speak what we feel, not what we ought to say" (Act V, Sc iii, 1 324); and the whole play seems to raise "meta-conventional" questions. Do you think the play is pressing us to reflect on life at a more fundamental level than that of tradition and convention? If so, what approach to fundamental reflection on values does it suggest (if any)?

3. To what extent may the play be seen as illustrating and/or advancing the principle "In order to gain life, you must lose it"?

4. Most people are not entirely innocent, stoic or Machiavellian. What can the play offer to the average person.

a) on a moral level
b) on an aesthetic level
c) on an emotional level (insofar as these are distinct)?